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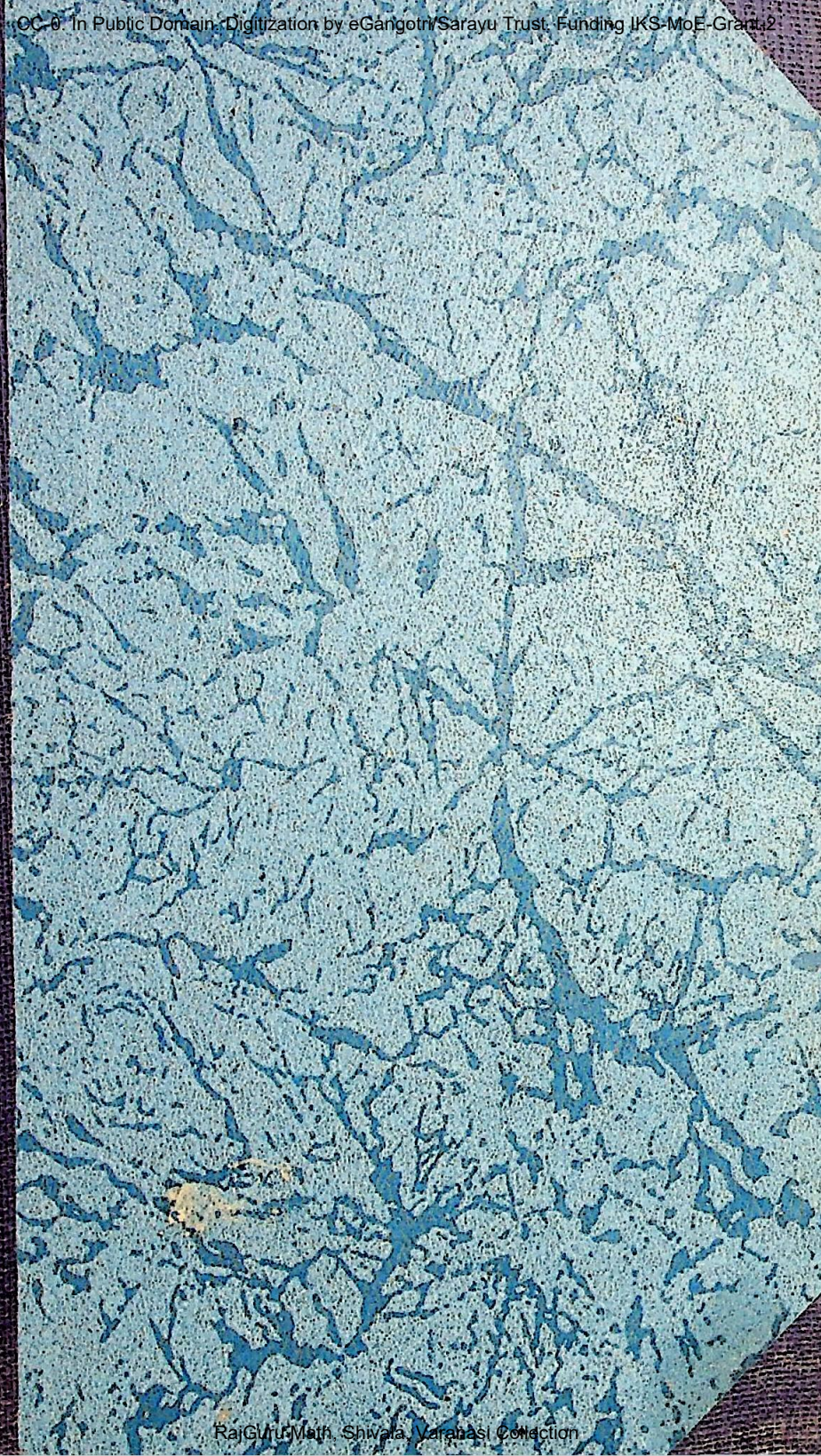

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Contribution of Buddhism to World Civilization and Culture

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Contribution of Buddhism to World Civilization and Culture

Edited by
P.N. CHOPRA

Assisted by
Tokan Sumi

S. CHAND & COMPANY LTD
Ram Nagar, New Delhi-110055.

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3, Gandhi Sagar East,
Nagpur-440002
KPCC Building,
Race Course Road, Bangalore-560009
613-7, M.G. Road, Ernakulam,
Cochin-682011

First Published 1983

Composed by computerised filmsetting process and printed at Rajendra Ravindra Printers (Pvt) Ltd, Ram Nagar, New Delhi-110055, and published by S. Chand & Company Ltd, Ram Nagar, New Delhi-110055

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Preface

"Buddha's teaching" to quote Mahatma Gandhi, "Like his heart was all expanding and all embracing, and so it has survived his body and swept across the face of the earth. . . . .". Buddhism thus became a major formative influence in World Culture and is a living faith of a vast mass of humanity in the countries of South East Asia and the Far East.

Buddhism heralded a revolutionary transformation in the concept of the values and the way of life of the people. It tries to save the society from superstitions, materialism and ethical scepticism. His emphasis on the equality of man; on the doctrine of *karma* or action, making man the author of his own destiny, message of *ahimsa* or non-violence, *karuna* or compassion and of *nirvana* or renunciation will always remain a source of inspiration to humanity. The ethical principles of the *Panch-shilla*, the summum-bonum of Buddhist message found expression even in the domain of international political relation as the five Principles of Morality enunciated by India's Prime Minister Jawaharlal Nehru in 1955–56. Buddha perhaps stands alone in the galaxy of Prophets and founders of world religions to have emphasised that even his own words were to be accepted as authentic "only after due examination". Sir Edwin Arnold has rightly observed that between "Buddha and Modern Science there exists an intellectual bond."

Buddhism made significant contributions in many other fields such as paintings, sculpture, art and architecture which is well evidenced by the impressive remains of Pagan and Prome (Burma), Borobudur (Indonesia), Anuradhapura and other sites in Sri Lanka, Ankor Vat (Cambodia) and Vat Benchamabopit (Thailand), Horyuji (Japan), Lung-men (China), Ajanta and Ellora (India), besides other massive structures more or less in ruins, and pieces of art discovered in India, China, Japan and other parts of Asia and Russia. It speaks volumes in favour of world wide civilizing influences exercised by Buddhism in the past.

Equally great has been Buddhist contribution in the field of

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logic and ethics, psychology and meditation, sociology and literature and the creative arts, Buddhist *Sanghas* made an enormous contribution in the literary field and helped in the promotion of universal literacy. The Brahmi script, which was used for Asoka's inscriptions, travelled with Buddhism and became the base of Asian alphabets.

Divided into four sections viz. Contribution to Civilization and Culture, Arts and Architecture, Philosophy and Religion, and Buddhism Today, with an introduction and a glossary, this work, perhaps the first of its kind, examines in details and in a dispassionate manner, the multifaceted contribution of this religion to the humanity in general and countries of Asia in particular. Distinguished contributors from various countries of the world have lent to this work the benefit of their profound scholarship in their respective fields of specialization. I am grateful to Mr. E. Matsumoto, the distinguished photographer of Japan, for making available to us the beautiful transparencies, which this book contains.

P.N. CHOPRA

New Delhi
June 11, 1982

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I
INTRODUCTION

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1. To a Plaque of a Buddha

E.H.d' Alvis

How calm thy brow, thy gentle eyes are closed
Against life's passions, all its burning fire;
Thy hands lie still, triumphantly reposed,
Remote, annihilated of desire.
What matchless poise of mind thy form enshrines,
Thy dreams removed from time's vast vanities!
Nirvana hovers round thy head, bright shines
Thy halo gleaming through the Bodhi trees.

O Scornful lips, curved in a quiet smile
Disdaining all life's littleness and pain;
Our petty joys could not thy heart beguile,
Our cheap ambitions proved to thee too vain.
Thine eyes are closed, all quenched their passionate fire,
Remote, annihilated of desire.

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2. On Buddhadeva*

Rabindranath Tagore

On this full-moon day of *Vaisakh* I have come to join in the birthday celebrations of the Lord Buddha, and to bow my head in reverence to him whom I regard in my inmost being as the greatest man ever born on this earth. This is no formal demonstration of adoration on my part, befitting the occasion. I offer him here, today, the homage I have offered him again and again in the deep privacy of my soul.

I had once gone on a visit to Buddha-Gaya, and it had thrilled me to think that he who had hallowed the earth by the touch of his feet had once come to that very place in the flesh. Why, I had thought with a pang, had I not been born in his day, that I might have received his holy influence directly with all my mind and all my body!

At the same time, it had occurred to me that the immediate present is extremely limited in its compass, and hazy with the dust raised by the whirlwind of contemporary events. History has proved again and again that nearness in time clouds our vision, so that we fail to realize fully the greatness of the supremely great among us. How often in his lifetime Buddhadeva was hurt and wronged by the spite and antagonism of petty minds; how often they spread false calumny about him to belittle his transcendent greatness! Hundreds of men who were near to him in the physical sense could never feel the immense distance that separated him from them in spirit; in the common haunts of men his uncommon sublimity went unrecognized. It was just as well, therefore, that it had not been given to me to see him amid the dust and haze of current events.

The greatest among men take their place in eternity the moment they are born; from the present moment they reach far,

* Rabindranath Tagore on the 2500th Parinirvana Jayanti or birth day of Lord Buddha in 1935.

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back into the past and forward into the distant future. This I realized that day in that temple to which I have referred. I saw a poor fisherman there who had come across the seas from far Japan to expiate for some misdeed. Evening passed slowly into the solitude and silence of midnight, and still he sat with folded hands repeating with intense concentration, *Buddham saranam gacchami* : In the Buddha do I seek my refuge. So many centuries had passed since the *Sakya* prince had left his palace home and gone out into the night to strive that men may be freed from sorrow; and there, that night, before me was this pilgrim from Japan praying to him for refuge in his deep distress. To that humble penitent he was closer and more real than all else on the earth perceptible to the senses; his deathless presence had touched the life of the poor sinner seeking deliverance. By the light of his spirit's flaming aspiration he could see him who was the Man Supreme. If Buddhadeva had appeared before his contemporaries as a powerful king or a victorious general, he could have easily impressed his age and won honour for himself; but that honour, abundant as it might have been in his day, would have passed into oblivion with the passage of time. His subjects might have been awe-struck by his regal splendour, the indigent might have admired his riches, or the weak his power; but it is the man striving for perfection of the human spirit who alone can acknowledge and acclaim the Supreme Man against the background of all time. That is why we see Buddhadeva the *Mahayogi* seated, today, on the throne of men's hearts, the glory of his manifestation in the distant past crossing the bounds of his time and continuing beyond the present. It is to him that men still come, tormented by their passions and painfully conscious of their own shortcomings, and say: I seek refuge in the Buddha. It is in this intimate realization by the spirit of man of his presence through the ages, that we find his truest manifestation.

Ordinary persons like us express ourselves in our relations with one another: we are known by the class or race or community to which we belong. Very few have been born on earth who were self-luminous, whose light was not a borrowed light, who stood fully revealed in their own radiance of truth. We see partial expressions of Man in many persons renowned for their wisdom, learning, heroism or statesmanship, who have dominated others by their own will and moulded history in the pattern of their own desires. But the complete expression of Man is seen in him alone

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who represents in himself all men in all ages and lands, and whose consciousness has not been broken up by the customary walls of age or race or nation.

Man reveals himself in truth, the truth of which the *Upanishad* speaks: He alone knows the truth who knows all living creatures as himself. He is the complete man who has known the truth thus, and he shines in the glory of his own humanity. As the *Upanishad* says: He who sees himself in all and all in himself can never remain concealed.

He stands revealed for all time. But this manifestation is obscured in the majority of men today. We can catch glimpses of the truth in them, but much remains hidden from sight. When the earth was first created, the entire globe was wrapped in a thick vapour; only the highest mountain-tops would be seen here and there rising above the mantle of vapour into the clear light. Similarly, most men today are wrapped in their self-interest and pride, with their consciousness obscured. The truth where the spirit has free play remains undeveloped in them.

The creations of men are still imperfect. How could we have recognized the truth in man behind this thick veil of imperfection if it had not suddenly revealed itself in some self-luminous and transcendent person? To man's great good fortune his true self has flamed up in Buddhadeva, who showed himself as one who had accepted all humanity within his heart. What then can hide him from view—what narrow walls of time or place or hankering for the fulfilment of petty immediate ends?

At the end of his austerities Buddhadeva rose up and manifested himself to the world. In the glory of that manifestation, the true India was revealed. The light spread far beyond the geographical boundaries of India to eternize his advent in the history of mankind. India became a land of pilgrimage, that is to say, people of other lands were drawn to her by bonds of kinship; for, through the words of the Buddha, India had accepted all men as kins. India ignored none and, therefore, remained unacknowledged by none. The barriers of race and country, were swept away by the flood of truth, and India's message reached men of all races in every land. To that invitation came response from China and Burma and Japan, Tibet and Mongolia; the obstruction of seas and mountains gave way before that irresistible call. In far distant lands men proclaimed the epiphany ; they announced that they had seen the Supreme Man shining like the sun that had rent the veil of

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darkness. They gave lasting shape to this proclamation in a thousand images of stone in plain and desert. With infinite labour they gave expression to their adoration in image and picture and *stupa*. They seemed to say that their adoration of one who was so far above the common run of men must be shown by achieving what appeared impossible. They were moved by a marvellous inspiration; in deep darkness they painted pictures on the walls of caves, they carried enormous blocks of stone up to the tops of mountains to build temples there. Their skill crossed the seas and gave birth to exquisite works of art in far lands; the artists chose to remain unknown, only transmitting to posterity the *mantra* that had inspired them: In the Buddha do I seek my refuge. In Borobudur in Java I saw the stories of Buddha's nativity, carved in hundreds of images round the *stupa*, each a perfect specimen of the sculptor's art, chiselled with loving care and infinite pains. This is at once an example of the cultivation of art and the practice of austerity—the *tapasya* that eschews all desire for the fruits of work and for name and renown, and aims only at the dedication of all that is best in oneself to glorify him who is worthy of being adored and remembered for all time. Men have gone through great suffering and hardship to fulfil what their devotion to him demanded, saying that only by the supreme creations of that munificent genius which speaks in the language of universal humanity, could they truly proclaim that he had come for all men in all ages. That was what he had asked of men—that their self-expression should be through work that was arduous and कठिन enduring, work that would signify the victory and liberation of the spirit. So we find in those far-off days of the past, his worship established in all its vigour all over this great Eastern continent-even in remote and inaccessible corners of it—and his glory proclaimed in desert plains, in solitary caves and on mountain-tops. A still more precious offering was laid at his feet when the Emperor Asoka publicly confessed his own misdeeds in letters carved on stone, proclaimed the glory of the religion of love and non-violence, and left, in his stone pillars an abiding emblem of his reverential homage to the Master. Was there ever a king like him on earth ?

The Master to whose inspiration he owed his greatness needs to be invoked today even more fervently than in his day. The cruel stupidity of wicked racial discrimination and caste and colour bars, parading as religion, has stained the earth with blood; mutual

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hatred, more deadly than mutual violence, outrages humanity at every step. Today, in this hapless land poisoned by fratricidal malice, we yearn for a word from him who had proclaimed love and compassion for all creatures as the path to salvation. May that best of men appear again to save what is best in man from destruction. He never cheated man of the greatest gift that one can give to another—the gift of respect. The charity which he called a virtue does not consist in the giving of alms from a safe distance, avoiding all contact with the receiver. The true giving is a giving of oneself. It has been said that whatever is given should be given with *sraddha*: sense of sanctimonious superiority or pride of riches. That is why the Upanishad says, *Bhiya deyam*: Give with awe. That religion is to be feared by the practice of which we may lose our respect for others. In India, of late, the practice of religion has proceeded along channels that spread disrespect for men in all directions. The danger of this is not only spiritual; it is a fact of direct experience that this is the greatest obstacle in the way of political independence. Can politics ever solve this problem by extraneous means? Buddhadeva forsook princely rank and riches to strive for the deliverance of men from sorrow and suffering. He did not discriminate among them on the basis of fitness; not one did he scorn as a barbarian or a non-Aryan. He gave up his all for even the humblest and most ignorant of men; his *tapasya* was inspired by love for all men in all lands without distinction. Shall the glory of that *tapasya* fade from India today?

What evil have we succeeded in keeping out by raising barriers between man and man? We had a full treasury, but what is left of it now? Have not attacks from outside broken open its doors and razed its walls to the ground? And yet, today, we are putting up wall after wall to keep the desire for kinship with all men, immured; we have placed guards at the gates of temples to restrict meanly even the people's right of worship. We could not save the wealth that is diminished by giving and spending; we have only locked up in a sectarian strong-box the wealth of love that grows more the more it is given away. Our store of righteousness has become indistinguishable from that of worldliness. The India that had once held before the world a shining example of humanity by her respect for all men has now narrowed down that ideal; by her disrespect of men she has herself become unworthy of their respect. Man has become man's worst enemy, because he is divorced from truth and his manhood is obscured. That is why we see in men all

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over the world mutual suspicion, fear and animosity; and that is why the time has come to invoke the Supreme Man in these words. Manifest thyself in order that Man may be manifested.

Buddhadeva had said: Conquer anger by compassion. The world saw the end of a terrible war only the other day. The victory that crowned one group of belligerents was a victory of armed might; but because brute force is not man's supreme source of strength, that victory has proved unfruitful and is only sowing the seeds of fresh dissension. Man's strength lies in mercy and compassion. The brute in man that has not yet perished does not allow him to realize this truth to which the Master paid homage when he said that all anger, whether one's own or of others, must be conquered by non-anger. Unless man follows this injunction his life is bound to be a failure. The victory of anger and revenge by means of brute force does not bring peace, which mercy alone can confer. So long as man does not acknowledge this in his political and social life, the wicked will never cease from troubling, the fire of conflict between States will never be extinguished, the monstrous cruelty of prisons and the threatening frowns of army barracks will make life increasingly intolerable - there will be no end to all this misery and suffering.

It is time, therefore, to remember him who sought to dissuade men from the folly of hoping to achieve success by violence, and asked them to conquer anger by kindness. In these days of the world-wide indignity of man it is meet that we should say *Buddham saranam gacchami*. He will be our refuge who manifested the ideal of Man in himself, who spoke of the liberation which is not a negation but a positive reality - the liberation that comes not by abjuring work, but by the practice of self-giving through right action, and which consists not merely in the rejection of anger and malice but in the cultivation of immeasurable love and good-will towards all creatures. In these days, blinded as we are by motives of self-interest and by cruel, insatiate greed, we seek refuge in him who came into the world to reveal in his own person the real self of the Universal Man.

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3. On Buddha and Buddhism

Rabindranath Tagore

The great religion of the Buddha had once spread its living spirit of unity over the greater part of Asia. It drew races together and turned their hope and faith away from the turmoil and self-seeking.

True, the modern facilities of science have also established human communication across geographical barriers; but in this, man has only utilised physical forces to overcome physical obstructions. Buddhism was the first spiritual force, known to us in history, which drew close together such a large number of races separated by most difficult barriers of distance, by differences of language and custom, by various degrees and divergent types of civilization. It had its motive power, neither in international commerce, nor in empire-building, nor in scientific curiosity, nor in a migratory impulse to occupy fresh territory. It was a purely disinterested effort to help mankind forward to its final goal.

I have lately been reading a book about Buddhism, written by one who professes this religion. Our Buddhist author has tried to prove, that though Buddhism had its origin in geographical India, neither did its seed come from the Indian culture, nor did its root draw sap from the Indian mind. In other words, he would make out that it was an accident, which had no previous history, no natural genesis in a continued line of ancestors. In his zeal, the author is acrimoniously violent in the assertion that Buddhism as a religion is absolutely contrary to whatever preceded it in the religious history of India.

The child in the very process of birth manifests an apparent antagonism to the other. All the same, the birth can never be a repudiation of the parent. There can be no question that Buddhism was one of the great products of the mother-heart of India.

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We are free to admit that after centuries of its domination, there was outwardly a violent reaction against it. But when the history of that period is thoroughly investigated, I have no doubt that it will be found that what was forcibly thrown out was no part of the original idea of Buddhism, but a medley of miscellaneous aberrations, interpolated mostly from the dense tangle of non-Aryan superstitions.

That which I value most in my religion or my aspiration, I seek to find corroborated, in its fundamental unity, in other great religions, or in the hopes expressed in the history of other peoples. Each great movement of thought and endeavour in any part of the world may have something unique in its expression, but the truth underlying any of them never has the meretricious cheapness of utter novelty about it. The great Ganges must not hesitate to declare its essential similarity to the Nile of Egypt, or to the Yangtse-Kiang of China. Only a water-spout displays a sudden arrogance of singularity and vanishes in the void, leaving mother nature ashamed of so monstrous a production!

Whenever we find, in the immensity of the human mind the prototype of something which we hold most precious in ourselves, we should rejoice. The pride of special possession can cling only to those results of pot culture, which have merely market value. But great truths, like great monarchs of the forest, disdain to exhibit any extravagant speciality, which may offer temptation to those who are jealous of their proprietory right in rareness. The great is never alone; it has its aristocracy of the sublime, its common kinship of the immortal.

This is why, because I consider Buddhism to be one of the greatest religious achievements of man, I find a delight in discovering some of its essential similarities, not only to the spiritual thought of ancient India, but to that of other great religions as well. Is it right that we should have pride merely in some special production of man, but not in Man himself? Only those, who have no respect for humanity as a whole, can believe that truth, in its supreme aspect, has been reached only once by one chosen people, leaving no alternative to others but to borrow from it, or else to live in utter spiritual destitution.

I cannot accept from anybody the statement, that Buddhism was a freak of human nature, and that as a religion, utterly unlike any other religion in the world, it is not only unrelated, but contradictory to its spiritual surroundings; that it is the science and

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art of self-extinction referring to a world where there is no true principle of unity anywhere, within man, or outside him.

Once again I assert that no religion whatsoever can for a moment stand on the basis of negation. It must have some great truth in its heart which is positive and eternal, and for whose sake Man can offer all that he has, and be glad. And, in this, Buddhism must have its inherent relation and resemblance to that spiritual endeavour in ancient India which led men to leave aside their material possessions and seek the fulfilment of their life.

And what is this truth which the Buddha preached, which is eternal? It is *Dharma,* difficult to be rendered in English. Perhaps it may be translated as the 'highest ideal of perfection'. Certainly it is not a logical abstraction, nothing which is merely subjective. It is a reality which has to be reached; and according to the degree of our relationship with it, we attain the fulfilment of life. So this *Dharma* and the *Brahma* of our *Upanishads* are essentially the same, in regard to that which is Supreme Reality.

The Buddhist *Dharma* does not consist in mere reason, blind and dark. It comprises within itself the highest spiritual enlightenment; it is eternally true for all beings; its laws are not restricted to any boundary of outward circumstances. Therefore it has the principle of reality, wisdom, and infinity. Likewise it has been said in the *Upanishad: Satyam, Janam, Anantam Brahma.—Brahma is truth,* wisdom and eternity. Then again, *Dharma* has not merely its reality, like the universal force of gravitation; it has its moral value, it leads us to peace, goodness and love. Similarly the *Brahma* of the *Upanishad,* who is *SATYAM,* is also *SANTAM, SIVAM, ADVAITAM,* which means that in *Brahma* is peace, goodness and union.

Dharma in Buddhism, or *Dharma-kaya*, as it has been termed in some of the Buddhist scriptures, is an eternal reality of Peace, Goodness and Love, for which man can offer up the homage of his highest loyalty, his life itself. This *Dharma* can inspire man with almost superhuman power of renunciation, and through the abnegation of self, lead him to the supreme objects of his existence, a state that cannot be compared to anything we know in this world; and yet of which we can at least have a dim idea, when we know that it is only to be reached not through the path of annihilation, but through immeasurable love. Thus, to dwell in the constant consciousness of unbounded love is named by Lord Buddha, *Brahma-Vihara, - moving in Brahma.*

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II

In historical time the Buddha comes first of those who declared salvation to all men, without distinction, as by right man's own. What was the special force which startled men's minds and, almost within the master's lifetime, spread his teachings over India? It was the unique significance of the event, when a man came to men and said to them, "I am here to emancipate you from the miseries of the thraldom of self." This wisdom came, neither in texts of scripture, nor in symbols of deities, nor in religious practices sanctified by ages, but through the voice of a living man and the love that flowed from a human heart.

Like the religion of the *Upanishads,* Buddhism also generated two divergent currents: the one impersonal, preaching the abnegation of self through discipline, and the other personal, preaching the cultivation of sympathy for all creatures, and devotion to the infinite truth of love; the other, which is called the *Mahayana*, had its origin in the positive element contained in the Buddha's teachings, which is immeasurable love. It could never, by any logic, find its reality in the emptiness of the truthless abyss. And the object of Buddha's meditation and his teachings was to free humanity from sufferings. But what was the path that he revealed to us? Was it some negative way of evading pain and seeking security against it? On the contrary, his path was the path of sacrifice the utmost sacrifice of love. The meaning of such sacrifice is to reach some ultimate truth, some positive ideal, which in its greatness can accept suffering and transmute it into the profound peace of self-renunciation. True emancipation from suffering, which is the inalienable condition of the limited life of the self, can never be attained by fleeing from it, but rather by changing its value in the realm of truth - the truth of the higher life of love.

We have learnt that, by calculations made in accordance with the law of gravitation, some planets were discovered exactly in the place where they should be. Such a law of gravitation there is also in the moral world. And when we find men's minds disturbed, as they were by the preaching of the Buddha, we can be sure, even without any corroborative evidence, that there must have been some great luminous body of attraction, positive and powerful, and not a mere unfathomable vacancy. It is exactly this which we discover in the heart of the Mahayana system; and we have no hesitation in saying that the truth of Buddhism is there. The oil has

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to be burnt, not for the purpose of diminishing it, but for the purpose of giving light to the lamp. And when the Buddha said that the self must go, he said at the same moment that love must be realised. Thus originated the doctrine of the *Dharma-kaya*, the Infinite Wisdom and Love manifested in the Buddha. It was the first instance, as I have said, when men felt that the Universal and the Eternal Spirit was revealed in a human individual whom they had known and touched. The joy was too great for them, since the very idea itself came to them as a freedom—a freedom from the sense of their measureless insignificance. It was the first time, I repeat, when the individual, as a man, felt in himself the Infinite made concrete.

What was more, those men who felt the love welling forth from the heart of Buddhism, as one with the current of the Eternal Love itself, were struck with the idea that such an effluence could never have been due to a single cataclysm of history - unnatural and therefore untrue. They felt instead that it was in the eternal nature of truth, that the event must belong to a series of manifestations; there must have been numberless other revelations in the past and endless others to follow.

The idea grew and widened until men began to feel that this Infinite Being was already in every one of them, and that it rested with themselves to remove the sensual obstructions and reveal him in their own lives. In every individual there was, they realised, the potentiality of Buddha - that is to say, the Infinite made manifest.

We have to keep in mind the great fact that the preaching of the Buddha in India was not followed by stagnation of life - as would surely have happened if humanity was without any positive goal and his teaching was without any permanent value in itself. On the contrary, we find the arts and sciences springing up in its wake, institutions started for alleviating the misery of all creatures, human and non-human, and great centres of education founded. Some mighty power was suddenly roused from its obscurity, which worked for long centuries and changed the history of man in a large part of the world. And that power came into its full activity only by the individual being made conscious of his infinite worth. It was like the sudden discovery of a great mine of living wealth.

During the period of Buddhism the doctrine of deliverance flourished, which reached all mankind and released man's inner resources from neglect and self-insult. Even today we see in our

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own country human nature, from its despised corner of indignity, slowly and painfully finding its way to assert the inborn majesty of man. It is like the imprisoned tree finding a rift in the wall, and sending out its eager branches into freedom, to prove that darkness is not its birthright, that its love is for the sunshine. In the time of the Buddha the individual discovered his own immensity of worth, first by witnessing a man who united his heart in sympathy with all creatures, in all worlds, through the power of a love that knew no bounds; and then by learning that the same light of perfection lay confined within himself behind the clouds of selfish desire, and that the *Bodhihridaya* - "the heart of the Eternal Enlightenment" - every moment claimed its unveiling in his own heart. *Nagarjuna* speaks of this *Bodhi-hridaya* (another of whose names is *Bodhicitta*) as follows: One who understands the nature of the *Bodhi-hridaya*, sees everything with a loving heart; for love is the essence of the *Bodhi-hridaya*.

IN HIS sermon to *Sadhusimha* the Buddha says : It is true, Simha, that I denounce activities, but only the activities that lead to the evil in words, thoughts, or deeds. It is true, Simha, that I preach extinction, but only the extinction of pride, lust, evil thought, and ignorance, not that of forgiveness, love, charity, and truth.

The doctrine of deliverance that the Buddha preached was the freedom from the thraldom of *avidya*. *Avidya* is the ignorance that darkens our consciousness, and tends to limit it within the boundaries of our personal self. It is this *avidya*, this ignorance, this limiting of consciousness that creates the hard separateness of the ego, and thus becomes the source of all pride and greed and cruelty incidental to self-seeking. When a man sleeps he is shut up within the narrow activities of his physical life. He lives, but he knows not the varied relations of his life to his sorroundings, - therefore he knows not himself. So when a man lives the life of *avidya* he is confined within his own self. It is a spiritual sleep; his consciousness is not fully awake to the highest reality that surrounds him, therefore he knows not the reality of his own soul. When he attains *bodhi* i.e. the awakenment from the sleep of self to the perfection of consciousness, he becomes the Buddha.

When we find that the state of *nirvana* preached by the Buddha is through love, then we know for certain that *nirvana* is the highest culmination of love. For love is an end unto itself. Everything else raises the question "Why?" in our mind, and we require a reason

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for it. But when we say, "I love" then there is no room for the "Why"; it is the final answer in itself.

The emancipation of our physical nature is in attaining health, of our social being in attaining goodness, and of our self in attaining love. This last is what the Buddha describes as extinction - the extinction of selfishness. This is the function of love, and it does not lead to darkness but to illumination. This is the attainment of *bodhi*, or the true awakening, it is the revealing in us of the infinite joy by the light of love.

The human soul is on its journey from law to love, from discipline to liberation, from the moral plane to the spiritual. The Buddha preached the discipline of self-restraint and moral life; it is a complete acceptance of law. But this bondage of law cannot be an end by itself, by mastering it thoroughly we acquire the means of getting beyond it. It is going back to *Brahma*, to the Infinite love, which is manifesting itself through the finite forms of law. Buddha names it *Brahma-Vihara*, the joy of living in *Brahma*. He who wants to reach this stage, according to the Buddha, "shall deceive none, entertain no hatred for any body, and never wish to injure through anger. He shall have measureless love for all creatures, even as a mother has for her only child, whom she protects with her own life. Up above, below, and all around him he shall extend his love, which is without bounds and obstacles, and which is free from all cruelty and antagonism. While standing, sitting, walking, lying down, till he falls asleep, he shall keep his mind active in this exercise of universal goodwill."

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4. Buddha and His Religion

P.N. Chopra

Beofre discussing the rise of Buddhism, it is necessary to know the religious life in India on the eve of Buddha's advent. The authority of the priestly classs had been challenged by the Kshatriyas, the ruling class, who raised certain fundamental questions which found later explained in the world famous philosophical treatises known as *Upanishads*. Inspite of this setback to their authority, the Brahmans still retained their position as *purohits* or domestic chaplains, a spiritual guide who advised the king as to his enterprise and secured its success by appropriate rites and prayers. The Brahmans, however, further compromised their position by laying stress on the payment of fee for the services rendered by them as *purohits*. They had been led astray from their earlier exalted position of self-less service or even renunciation. For example, says the *Satapatha Brahman* "the sacrifice is two fold—oblation to the god and gifts to the priests. With oblations men gratify the gods and with gifts the human gods. These two types of gods, when gratified, convey the worshipper to the heavenly world." Without a fee, it was said, the sacrifice was as dead as the victim. It was the fee which made it living and successful. This is the picture we get of the Vedic religion on the eve of Buddha's birth.

We have not many details either in Pali *Vinaya* texts which deal with monastic rules or *suttas* or sermons which relate the circumstances in which each rule was laid down and each sermon preached. Indians in those days and even now do not like the idea of biographical writings or chronological details. For example, the *Brahmanas* and *Upanishads* tell us about the beliefs and practices of ancient sages, the doctrines they taught and sacrifices they offered but hardly one finds a line about their personal lives. Their emphasis was on teachings and not on the master. It is difficult to

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say who wrote the great epic *Ramayana* or compiled the *Bhagvad Gita*. It is a tribute to the individuality and force of character of Gautama that his personality is more distinct and life-like than that of many greater teachers. There is no reason to distrust the account of his lineage. Gautama was the son of Suddhodana of the Kshatriya clan known as Sakya or Sakiya. This was a small aristocratic republic. They recognised the suzeranity of the neighbouring kingdom of Kosala or Avadh now in Uttar Pradesh.

The spot where Buddha was born was known as Lumbini Park. His mother was Maya who died 7 days after Gautama's birth. He was brought up by her sister Mahaprajapati, also a wife of Suddhodana. *Sutta-Nipata*, a Buddhist scripture mentions the story of an aged sage Asita who came to see the child and prophesied his future greatness but wept at the same time because he himself would be dead before hearing the new gospel. Gautama was the name of his *Gotra* or genii. His personal name was Siddharta. However, his most celebrated name is Buddha, the awakened one. In Pali works he is described frequently by the name of Bhagavana or the Lord. He is also known as *Sakya-Muni* and *Sakya-Simha*. He is also respectfully called as *Tathagata* by which name the Lord is said to have called himself. His son Rahula is mentioned several times in the *Pithakas*, or Buddhist scriptures, but his wife Yasodhara, only once and that too as "Princess who was the mother of Rahula". It is now almost confirmed that he retired from worldly life when he was 29. It seems that Gautama, after leaving his family went to a place called Rajagriha, the then capital of Magadha, now Rajgir to the south of Patna. For sometime he was a pupil of Alara Kalama and Uddaka Ramaputta but was not satisfied with their teachings. He later settled in a place called Uruvela in the neighbourhood of Bodh Gaya in the beautiful natural landscape. So it appears that Buddhism though in theory setting no value on the pleasure of the eye is not disdainful of beauty in practice. We also witness the same love for nature and landscape and the love of art in the various poems as well as places which were selected for Buddhist monasteries. Thus, here near Bodh Gaya, Buddha devoted himself to austerity. He said to himself "as fire cannot be produced from damp wood by friction but it can from dry wood. Even so the body should be purged of its humours to make it a fit receptacle for illumination and knowledge." So he began a series of fasts. Ultimately his food was reduced to a grain of rice each day. He lived on seeds and grass and

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even on dung. But no signs of enlightenment, no glimpse into the riddle of the world. He seemed to be nearing his end when divine spirits appeared and persuaded him to take food. Buddha started meditation which culminated in pure self-possession and equanimity-free alike from pain and ease. He saw before himself a vision of his previous births, details of family names, castes, etc. Finally he understood the nature of error and of suffering, the cessation of suffering and the path that leads to cessation of suffering. Darkness was destroyed and light had arisen. Gautama had achieved enlightenment. He first decided in conformity with the prevailing practice not to preach but the deity *Brahma Sahampati* appeared before him and requested him to preach. Some men, he was told, might understand his sermon. He first went to Varanasi where he had left 5 monks in the Deer Park *Isipatana* (Sarnath). As soon as they saw him, they addressed him as friend Gautama but he replied—this was not proper to call Tathagata. Thus, he gave his first sermon to these monks at Sarnath.

Buddha's teachings are very simple. He first says that those who wish to lead a religious life should avoid the two extremes of self-indulgence, and self-torture and follow a middle way *(majjham magga)*. He then enunciates the noble eight-fold path which has been defined as right views, right aspirations, right speech, right conduct, right livelihood, right efforts, right mindfulness and right rapture. Buddha's teaching, it must be understood, is not so much of pessimism as of emancipation. But emancipation implies the existence of evil from which men must be freed. A happy world would not need it. Buddhism recognises the evil of the world but it is not on that account a religion of despair. Everything exists by virtue of a cause and does not exist if that cause is absent. Suffering has a cause and if that cause can be detected and eliminated, suffering itself will be eliminated. This cause of evil is *Tanha*, the thirst or craving for existence, pleasure and success, and the cure is to remove it. It is not removing the life itself as some would think. He shows a definite path. Unlike Brahmans, who would, in similar circumstances ask a man to perform certain ceremonies or insist on fasting or selftorture, Buddha's answer is simple and practical—he insists on right thought and right aspirations. It does not neglect the will power for right action, for right livelihood and right effort are also necessary. Of course, the culmination is right meditation. Buddha did not forbid the prevailing form of worship nor did he object to giving alms to Brahmans and monks. He did not denounce

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Brahmans but defined the real Brahman as a man of uprightness and wisdom. For him the real sacrifice is to abstain from sin and follow the truth. He went on preaching and enrolling disciples. He had four main disciples of which two, Sariputta and Moggallana died before the master. Another important disciple Upali survived and helped the master in the codification of *Vinaya*. His other well-known disciples were Anurudaha and Ananda. Buddha was reluctant to enrol women among his disciples. He turned down the request of his foster mother Mahaprajapati but later on admitted her on the pleadings of his disciple, Ananda. However, the Master said "if, Ananda, women had not received permission to enter the order, the pure religion would have lasted long, the good law would have stood fast a thousand years. But since they have received that permission, it will now stand fast for only 500 years". Buddha visited Nalanda, Pataliputra, Vaisali, Kapilavastu, etc., during his wanderings and finally died at Kusinara. Ananda had earlier believed that the Master would not pass away without giving final instructions to the order. To his apprehensions, Buddha's reply was significant "what does the order expect of me, Ananda: I have preached the Truth without any distinction . . . . There is no clenched hand in the teaching of Tathagata ..... Tathagata does not think that he should leave the brotherhood or that the order is dependent on him. Why then should he leave instructions. I am an old man now, full of years, my pilgrimage is finished. I have reached my sum of days. . . . . Therefore, Ananda, be a lamp and a refuge to yourself. Seek no other refuge. Let truth be your refuge."

Buddha's end was near. A young Mallian Pukkusa presented a robe of cloth of gold but when it was put on by the Master, it seemed to loose its splendour. So exceedingly bright and clear was Master's skin. Gautama explained that "his skin glows like that only on two occasions.....the night of enlightenment and the night before his death." The last words of *Tathagata* were "Behold I exhort you saying, the elements of being are transitory, strive earnestly." There was mourning bewailing "too soon has the blessed one passed away. Too soon has the light gone out of the world." Thus the enlightened one left this world.

Buddha contended himself by preaching his doctrines around the country which is now covered by the State of Bihar. It provided a fertile ground to Buddha as the Brahman influence had not permeated in this land so deeply and there had been teachers before who preached almost the same doctrines as Buddha and

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Mahavira. The name of Parsva is well-known. Buddha had another great advantage. He preached the people in their own language. He would not like to make any distinction between various castes and classes and his preachings were open to all. Sometimes it is said that Buddha had to address the public which was quite different from the masses today. In those days intellectual classes were not satisfied with day to day activities we find in the present world particularly in the more advanced countries. For these intellectual classes the ideal was to renounce the world and devote themselves exclusively to meditation and study. If we look at this frame of mind, we will realise that the teachings of Buddha, as proclaimed by him, more than 2500 years ago were revolutionary and practical. He accepted the widely current conviction that those who want to devote themselves to the advancement of mind and spirit should renounce worldly ties. His emphasis, however, was that they should abstain from over-indulgence and luxury. His monks were to live a life of sustained intellectual activity for the benefit of others as well. He wanted them, as already said, to avoid over-indulgence as well as self-mortification. His basic teaching was that existence of everything depends on cause, if the cause of evil or suffering can be detected and removed, evil itself will be removed. The cause, according to Buddha, was lust and craving for pleasures. The religion, *i.e.*, Hinduism of his days which preached sacrifice and rituals for the cure of the disease were not of much help according to Buddha. He, on the other hand, taught that the evil or suffering can only be removed by purifying the heart. This is why he enunciated the noble truths—good thoughts, good words and good deeds which were meant to purify the heart. Buddha had also a fundamental difference with Hinduism regarding Ataman or ' Self '. Unlike Hindus he did not seem to believe that the soul is eternal. Scholars differ on this point. We cannot do better than to quote Nagarjuna, the famous Buddhist scholar who tries to answer this question. He says "The Tathagata sometimes taught that the *Ataman* exists and at other times that it does not exist. When he preached that the *Ataman* exists and is to be the receiver of misery or happiness in the successive lives as the reward of its own *karma*, his objective was to save men from falling into the heresy of nihilism. When he taught that there is no *Ataman* in the sense of a creator or a perceiver or an absolute free agent, his object was to save men from the opposite heresy of eternalism. Now each of these two views represents the truth. It is doubtless the doctrine of *Ataman*"

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He even stressed the point that one could make or unmake one soul. Unlike Hinduism, Buddha did not lament over the transitory nature of the world or speculate on its future. Thus the simple principles and absence of all dogmas distinguished Buddhism from all other religions. However, he accepted the Indian beliefs-*karma*, rebirth and also that it should be the ambition of everybody to release himself from the series of births and rebirths and attain *nirvana*. Buddha never defined *nirvana*. But in Buddhism it means a state of happiness. Buddha was emphatic that a man can attain this state during his life-time when we would have no fear of death or rebirth.

Buddha criticised the ritual and the philosophy of the Brahmans. He gave a thrashing blow to the system of sacrifices. Unlike Brahmans he did not confine his preachings to the select few. As already mentioned, his teaching were transmitted to the common man through his own language.

Buddha did neither deny the existence nor prohibit worship of popular gods. But these gods, according to Buddha, are mere angels who may be willing to help good Buddhists in their effort to attain *nirvana*. He did not condemn casteism as it was in a very elementary form in his times. However, he did not regard Brahmans superior to others. Buddha was practical enough to realise that all persons cannot become monks. They can be good laymen by leading religious life which means the observance of morality and reading of scriptures. Thus Buddha swept away the brahmanical theory of sacrifices and made his religion open to all and identical with morality.

It is interesting to note that Buddhism too adopted some of the philosophies and ritualism as times passed on. Pure Buddhism was then not to be found in the land of its rebirth. It was outside India that pure Buddhism exists. Buddhism remained confined to Bihar and Avadh till third century B.C. when Asoka made it a State religion and spread it not only in India but outside as well. Asoka asked Buddhists to follow *dhamma* which means human and civic virtues. It also included respect for animal life. The great emperor elaborated it as little impiety, many good deeds, compassion, liberty, truthfulness and purity. No reference was made to Supreme Deity. The king did not use the word *karma* though indirectly he referred to it when he said that those who do good are happy in this world and the next and those who fail in their duty would be happy neither here nor hereafter.

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Buddhism soon came to be divided into different sects or forms. The most important of these belonged to a class which laid stress on the moral ideal for perfection of not one's own self or his individual salvation but the happiness of living beings. The good man who strives for it can aspire to become Buddha in some future birth. Such aspirants were called Bodhisattvas. They would like to give away all their possessions—moral and material—as a sacrifice for the salvation of all human beings. Secondly, Buddha and some Bodhisattvas came to be considered as supernatural beings and for all practical purposes as deities. The human life of Gautama was regarded as the manifestation of a cosmic form which reveals itself in innumerable other Buddhas who preceded Gautama and also his successor. The great Bodhisattvas were considered as angels of mercy who have indefinitely postponed their entry into *nirvana* to alleviate the sufferings of the world. Two of the most important of them are Avalokita and Manjsri. Avalokita is the personification of divine mercy. Manjsri is the personification of thought, knowledge and meditation. His worship prevailed not only in India but also in Nepal, Tibet, China, Japan and Java. Besides Matreya, also called Ajita, i.e., unconquered: there are quite a few others who deserve mention particularly *Jizo or Kshitigarbha* which means earth-womb. In Japan, he is identified with the mountain Goddess of Kamado. He helps women in labour. In Japan the cult of six *Jizos* became very popular. They were regarded as deities of roads and their effigies ultimately superseded the ancient phallic gods of crossways. We may take note of two more important Buddhas—Vairocana and Amitabha. Vairocana is the chief deity of the Shingin sect in Japan. He is presented by a gigantic image in the temple at Nara. Vairocana which means sun in Sanskrit got this title as he was always represented as illuminous. Amitabha means the Buddha of measureless Lustre. He is the god of law and morality. The worship of Amitabha, though prevalent in Japan was never popular in India. This new form of Buddhism is called *Mahayana* or great vehicle or carriage, i.e., means of conveyance to salvation as opposed to *Hinayana* or the little vehicle, by which name the other school is called. The Chinese traveller, Itsing who flourished in the 7th century has given the simplest description of these sects. He says that those who worship Bodhisattvas and read Mahayana Suttas are called Mahayanists while those who do not are called Hinayanists. Mahayanism is less monastic than the older Buddhism and more emotional. It is more generous in charity,

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more personal in devotion and more ornate in art, literature and ritual and more disposed to evolution and development. In short, it is more humane and more easy going. Hinayana sect is more conservative, more rigid and secluded. Hinayana sect reached Central Asia and China while Mahayana made its way to Java, China, Japan and Tibet. It is interesting to recall that *Bhagawad Gita*, which is considered one of the most sacred books of the Hindus contains the ideas of Mahayana in substance though in different settings. However, it does not mean that Mahayana remained unaffected by foreign influences. There were several invasions in North-West India particularly those of Greeks, Parthians, Sakas and Kushans as a result of which ideas from Persia and beyond could easily reach India. Greek influence is visible in personification of Indian gods. For example, there was no image of Buddha in Asoka's time. He was represented by a lotus flower or an empty throne. In the Gandhara culture, a branch of Greco-Roman art, he is frequently represented by the figure which was modelled on the conventional style of Apollo. Greeks certainly encouraged the Hindus also to represent their gods and heroes in human and quasi-human forms.

Buddhist ceremonies are quite distinctive. There are no prayers as in Hinduism. They consist chiefly of confession, preaching and reading of scriptures. But the common man wanted something more substantial. Therefore, the veneration of relics and images was adopted. Buddha never assigned to himself the role of a founder of a religion. He was not a creator nor even a king, but a physician. He demands no allegiance and the only punishment for those who disobey him, is the continuance of disease.

Buddhism has many excellent qualities. It preaches the doctrine of morality and charity. It was the first religion to proclaim to the whole world not to a caste or community, that these are the foundations of that law. It civilized many nations, for instance, the Tibetans and the Mongols. It has practised toleration and true unworldiness. It encouraged literature and art. On the other hand, its pessimistic doctrines and monastic institutions have come in for criticism as they are regarded bad for the welfare of the nation. Similarly, it is liable to become corrupt. However, both these charges are not correct. Buddhist monks are generally men of high aspirations. Burmese monks are an example of it. Greater stress was no doubt laid on adhering strictly to monastic order. But Buddha never contemplated to make it a permanent residence. He

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envisaged it as a halting place for the monks who were expected to move about, preach the gospel of the Master and indulge in religious exercises and discourses. The second charge is also without any foundation. All older religions are prone to fall from their high ideals as time passes. The tolerant and non-aggressive attitude of Buddhism made its society open to all sorts of influences. Absence of any command against superstitions, rites and beliefs accelerated this process.

The personality of the Buddha invites comparison with the founders of other world religions-Christ and Muhammad. Both Gautama and Muhammad were seekers of truth. Both found the truth when they were of mature years. Gautama 36, Muhammad 40 or more. Both lived a long life but the analogy ends there. Muhammad fused religion and politics into one, Buddha did not. He desired not a profession of allegiance but change of disposition. In his last days, as already mentioned, he asked his followers to be a light unto themselves. As regards Christ, there is a good deal of similarity. Both were spiritual leaders. Both of them rose above forms and codes. One became a Buddha and the other a Messiah. Christ's inner life was undisturbed. He had not to lead a troubled life at least in the beginning as Gautama had to do. His final expression is emotional rather than intellectual. On the other hand, Christ teaches that the world is evil or spoiled. He wished to remove the evil and found the kingdom of heaven. Buddha, on the other hand, teaches that birth, sickness and death are necessary conditions of existence and that disease which like everything else has its origin in *Karma*, can be destroyed only when the cause is destroyed. But from the very beginning of his mission, Christ has a enmity with what he calls the world. He is angry with the world because it will not hear him. He even says that "I do not pray for the world but for them which Thou has given me." But Buddha was not angry with the world. He thought of it as unsatisfactory and transitory rather than wicked: ignorant rather than rebellious. He was ready to do everything to help his fellow-beings irrespective of the fact whether they were his followers or those who opposed him. Gautama was able to create a religious order which Christ was unable to do during his life time. Christ's commandments were that a man should love God and his neighbours. Though love has an important place in the teachings of Gautama, it is rather an inseparable part of holy life rather than a force which creates and animates it. In other words, Buddha teaches that

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a saint must love his fellowmen rather than that he who loves his fellowmen is a saint.

Buddha's *sanghas* (orders) were open to every man unless his parents or the State had a claim over it and unless he suffered from certain disease. No doubt the entrant took the vow of obedience but he was free to return to the world if he so desired. Good conduct and morality, moderation in pleasures and consideration for others were the ideals he preached. Buddha laid stress on meditation which he ranked much higher than sacrifices and prayers.

Gautama's greatness has not been fully recognised in the world history. His tremendous contribution to the development of humanity has not yet been fully recognised in the West. Even the Western countries have yet to realise how noble was his character, how great was his influence. Yet the whole of Asia from western India right across to Japan owes some of the best part of its civilization and culture in the deepest moral sense to Gautama, the Buddha. It was through his teachings of love and compassion that one half of the human race became kindly, peace loving, humane people instead of turning to war, bloodshed and violence.

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II.

CONTRIBUTION TO CIVILIZATION AND CULTURE

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5. Buddhism's Contribution to the World Civilization

P.T. Borale

During the full moon day of the month of May, the Bodhisatta realised Buddhahood at Uruvela, the locality of modern Buddha-gaya.

Lord Buddha proclaimed:

> "Doctrine proclaimed by me will not be easy to understand by beings, that are lost in lust and hatred. Given to lust surrounded with thick darkness, they will not see, what goes against the current (or their thoughts) abstruce, profound difficult to perceive and subtle".

Mankind of this world achieved tremendous progress from trained animal, cart to jet-aeroplane, from hut to sky-scrappers, from stick and scythe to nuclear bombs, from wooden fire to electricity, from roots to luxurious dishes, and they now make attempts to capture space and desire to have honeymoon in the space of "Moon" itself. It can be stated that man is now attaining the zenith, the highest achievement of scientific progress. But the basic question is, whether ordinary or extraordinary human being, has come away from lust and hatred.

The Buddha, eventually arrived at the deer park and laid the first foundation of the kingdom of Righteousness, the *"Dhamma-Chakka-Pavattana-Sutta"*. This *sutta* lays down the foundation of immortality comparable to none in the world.

The basic foundation laid, in the *Dhamma Chakka Pavattana Sutta* by the Tathagata, gave scope to the world to spread the Buddhist culture and civilization, for the benefit of the entire mankind.

While describing Buddha in "An Outline History of the World", the author describes the Buddhist civilization:

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"Generally speaking the civilization of India was more pacific and happier in character than most early civilization."

The foundation of Buddhist civilization is based on the very birth of Gautama the Buddha. When king Erakapatta Nagraja, the king of Nagas, enquired about the very birth of Buddha, Buddha proclaimed in *Dhammapada:*

(1) It is a good event to be born as a man.
(2) It is a great event to have man's life and ever-striving.
(3) It is not often he bears the doctrine of truth (Saddhamma)
(4) It is a rare event of the arising of Buddha.

Besides as stated in *Dhamma*, led his life as man and established before Buddhahood, that men are conflicting on illusory ideas based on *"birth superiority"* and puffed up with the acquisition of "property" and power. Man purifies himself by leading a good life, of constant duty *(Karmam)* knowledge with wisdom *(Vidya), Dhamma* and character *(Sheel)*.

Unparalleled civilization of Indus valley in India was destroyed by Aryans. The Aryans ultimately crushed all the Indus valley people, destroyed all the cities, homes and made many of them slaves later known as *Dasyus* or *Dassas.*

Descendants of people of Mohenjo Daro and Harappa living at the time of the Buddha, being well-versed, did not yield and sought the advice of the Buddha. These people were known as Nagas. Buddha was a great advocate of equality and therefore, he condemned birth inequality, Varna and Caste system.

Buddha proclaims in *Brahmana Dhammika Sutta* that Brahmins who were sages and made progress for civilization in India, left their benevolent activities, became rich and exploited the poor masses, through sacrifices. Their first leader was Brahma who was described by Buddha as the great pious man, who even in dreams did not think of evil. But later on, their mind changed and were attracted towards the heinous things like king's property and lust of ornamented ladies. As a priestly class went to king Ishavaku and for their lust introduced *Ashwamedha, Purushmedha, Shamyaprasa, Vajpeya* and *Nirgad* sacrifices accepted rich gifts consisting of property, women and killed domestic animals etc. Killings of animals and men were introduced, and Buddha described as to how Kshatriyas and Brahmins instead of pious duties towards humanity were attracted towards luxury by doing evil deeds, and illustrated that the King Ratharhbha sacrificed and killed several lakhs of innocent domesticated cows, useful for production.

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Constitution of Indo-Aryan society prescribed by the *Purusha-Sukka* is known as *Chaturvarna*. The scheme of the *Purusha Sukta*, was the division of the society into classes of dogma consisting of *Dwija* (Ruling class) and *Adwija* (Shudra or Akin to slaves) and later on the opponents. *Panchamas* were formed into separate society of discarded people mostly of the defeated Indus Valley people.

In comparison Indus valley people on the other hand lived better civilized life than that of their conquerors viz. Aryans. Indus valley people knew the art of writing which the Aryans did not. Indus valley civilization was city developed town planning and fortification. Vedic life was rural and houses were made of mud, reed and wood. There were no classes of castes in Indus valley civilization but later Vedic civilization classes and castes were established firmly on birth superiority.

The social order of Chaturvarnya prescribed by the *Purusha Sukta* has never been questioned by any one except Buddha. Buddha called such laws made by the ruling classes as *Adhamma* (unrighteous) and resulted into sufferings of the *Bahujana* or majority of the people. Buddha, therefore, offered for self-exile to achieve permanent peaceful solution for the benefit of all the people.

Buddha, created an institution of selfless band of social workers known as Sangha. First he taught them the highest knowledge based on suffering and removal of suffering laying a foundation of implementation of 'Four Noble Truths' prescribed by him at Sarnath, in *Dhamma Chakka Pavattana Sutta* and asked them to avoid two extremes:

(1) Unrestrained individualistic self indulgence.
(2) Individualistic but preposterous ascetic punishment of the body.

Thus firmly established "*Majjhima Patipada* or Middle Path" as under:

> "O Bhikhus, by avoiding these two extremes the Tathagata has found out the Middle Path which giveth vision, which giveth knowledge, which leads to peace, higher wisdom, enlightenment and Nibhana."

This knowledge of Truth has shaken the finality of the Aryan priestly-class of Vedic authority. Buddha proclaimed his religion for the happiness of the majority of people and then established the Order of *Bhikkhus*. The monk was permitted no property beyond a

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begging-bowl, a water pot, at most three pieces of plain, patternless cloth (preferably pieced together from rags) for wear; oil-jug, razor, needle and a staff.

Buddhist Scriptures for economic civilization for important purposes can be classified in two, one for house-holder and the other for monarch or king.

While preaching to the Householder, need of hard work with righteous duties without any speculations, Buddha emphasised economic order for the monarch and described as under:—

"The root of social evil was poverty and unemployment. This was not to be bribed away by charity and donations, which would only regard and further stimulate evil action. The correct way was to supply seed and food to those who lived by agriculture and cattle-breeding. Those who lived by trade should be furnished with the necessary capital. Servants of the State should be paid properly and regularly so that they would not find way to squeeze the *Janapadas*. New wealth would thus be generated, the *Janapadas* liberated from robbers and cheats. A citizen could bring up his children in comfort and happiness, free from want and fear in such a productive and contented environment. The best way of spending surplus accumulation, whether in the treasury or voluntary private donations would be in public works such as digging wells and water ponds and planting groves, along the trade-routes."

This is a startling modern view of political economy. To have propounded it at a time of *Vedic Yajna*, to a society that had just begun to conquer the primeval jungle was an intellectual achievement of the higher order.

Economic system of Buddhism is commented as under:

> "The new philosophy gave man control over himself. What it could not give was limitless scientific and technical control over nature with the benefits to be shared by all mankind according to individual and social need."

The doctrine continued to grow, because it was eminently fitted to the needs of a rapidly growing society.

Asoka and Civilization

First time in the world, food production was introduced by Emperor Asoka based on practical philosophy of Buddha.

It was completely prohibited to burn forests for driving the game to slaughter or to clear the land. This was not some Buddhist

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vagary, but absolutely necessary to protect settlements and to conserve natural resources for rich production. All 84,000 *stupas* were 84,000 trade and/or agriculture centres. Agriculture, forest and trade industries were ample and every stupa centre was a centre of not only food production but self supporting rich agricultural and industrial centre. Thus collective co-operative system was first time introduced through Buddhist *Sangha* which can be said to be an ancient socialism. And that is why Dr. Ambedkar compared Buddha to Karl Marx at Khatmandu at the World Buddhist Conference. After selection of 84,000 places, *stupas* were built and the people were collectively settled around them under Mogalitissa as described in *Mahawansa* and Asoka invested huge amount.

When bestowing ninety six *kotis* (of money) in eighty four thousand towns, the ruler bade the kings all over the earth to begin to build *Viharas* and he himself began to build the "Asoka-Arama" the Asoka monastery in the capital Pataliputra.

The third Buddhist council, traditionally held during Asoka's regime, seem to be historical, as also his sending out missionaries to all neighbouring countries- Shri Lanka, Central Asia and probably China. The Pali Buddhist Ceylon in its oldest extent form was compiled after the death of Buddha, but it is most likely to have been given its present content in or about Asoka's time. It survives in Sri Lanka, Burma, Thailand, Laos and in all Buddhist countries.

Conversion of Asoka resulted in foundation of world progress not only materially but spiritually also. Following instances will suffice to prove:

(1) The Asokan edicts clearly provide the first constitutional checks against the crown, the first Bill of rights for the citizen.

(2) Buddhism being not caste ridden, mixed with westerners to develop the world civilization and also develop Indian *Dakshinapatha*. The *Dakshinapatha* gave the greatest opportunities for profit, gold and iron were to be had in plenty, though silver and copper were in short supply. Here the traders and monks who had long preceded the armies had begun to stimulate the first great development of barter and agriculture on virgin land Dhenukakata at Karla Dhemmarkhita beyond Afghanistan. Greek merchants helped to build caves and stupas on the order of Asoka to spread Buddhist civilization.

(3) Asoka appointed his brother-in-law as Governor at Girnar

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and trade centres, international centres like Sopara and other Buddhist Monasteries were developed.

The ports of Sopara (perhaps the Ophir of the Bible and Broach (Bharukaoche) Greek, Baryagaze with their precious overseas trade were under Magadhan control. This incidentally made Patna into an international port. Copper mining developed extensively to the south-east of Bihar, the metal was traded through the copper port of Tamluk. There was surely trade by sea with Burma and the Islands of Indonesia to an unknown extent.

The silks of China which came (like the furs of Balkh) by the overland routes appeared in Magadhan trade, as did the Mediterranean coral exported through Alexandria which was in great popular demand. The silver of Assam had already been tapped, because western imports of the metal no longer sufficed to meet the greatly increased demand.

Mahawamsa mentions about abundant of Jewellery sent through Sopara by Piyatissa of Sri Lanka to Asoka. The great western civilization is based on Buddhist principles of civilization which has been acknowledged by H.G. Wells as under :—

> "Amidst the tens of thousands of names of monarchs that crown the columns of history, their majesties and graciousness, serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, like a star. From the Volga to Japan his name is still honoured. More living men cherish his memory today than have ever heard the names of Constantine or Charlemange."

India after independence is wedded to the Buddhist principles of equality. Committee of the Constituent Assembly under the Presidentship of our First President Babu Rajendra Prasad with Babasaheb Ambedkar as Law Minister and others passed a resolution of enshrining "Wheel *(Chakra)* of the Sarnath Lion Capital of Asoka" in our Indian Flag to introduce basic principles of "DHAMMA CHAKKA PAVATTANA SUTTA" the proclamation of Buddhism to the whole world.

Our first Prime Minister Shri Pandit Jawaharlal Nehru described about Asokan period as under:—

> "The Asokan period in Indian History was not a narrowly national period. It was a period when India's Ambassadors went abroad to far countries and went abroad not in the way of an Empire and imperialism but as Ambassadors of peace and culture and goodwill."

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To commemorate the perpetual memory of Asoka, Panditji firmly based his foreign policy on Buddhist principles of culture and civilization and named it as "*Panchsheel*". Buddha stupas by Fuji Guruji were erected at Rajgir and Bhuvaneshwar through Shri Morarji Desai as Vice-President of Indo-Japan Buddhist Association, when he was our Prime Minister.

Practical application of Doctrine of *Ahimsa* on Buddhist Philosophy for India's freedom was paved by Gandhiji's spirit of non-violence which broke up the foreign imperialism to pieces by the non-violent movement.

Revival of Buddhism by Dr. Ambedkar

The Buddhist Epic conversion was on 14-10-1956 in the city of Nagpur. The function was very largely attended and some of the witnesses had stated the attendance to the tune of 4 to 5 lacs. The audience took the oath administered by Dr. Ambedkar. The oath was to observe twenty two duties such as equality, *attasheel, dasaparmitta* taught by Buddha, compassion, *Panchsheel, sheel, prajna, karuna* for the welfare of mankind, to regard Buddhism as highest *Sadhamma,* taking refuge to Buddhism and lastly discarding the custom and belief in supernatural or speculation.

Let us follow the Buddha who taught:—

"Let all people live in sound health and body"

"Let all they be contented and regard contentment as their property."

"Let the people behave like trustworthy friends like their best kinsmen", and finally

"Let them solve all problems through peaceful methods and attain Nibbana."

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6. Buddhism's Impact on the World Civilization

R.R. Bhole

In a way all the credit of good influence of Lord Buddha's *Dhamma* on the different nations goes to this great country whose great son was Lord Buddha. He was born in the 6th Century B.C. and lived till the ripe age of 80 and spent all his life from the age of 36 till his *Mahaparinirvana* in shedding light to the people of this country and also to other countries. His *Dhamma* was a scientific way of life which can be treated, if we like, as a philosophy or as a religion. It was ultimately treated as a great religion giving new directions to Nations. He found four noble truths after his enlightenment and also the ways and means to the problem of suffering of the millions. The truth of suffering, of the cause of suffering, of the ending of suffering and of the ways to end the suffering are his discovery. Everything is created by a series of causes and conditions and disappears by the same rule. Everything changes. For entering into a condition where there is no desire and no suffering, one must follow the noble eightfold path. This is done by taking refuge in the Buddha, *Dhamma* and *Sangha*. He taught us the emancipation of mankind, the universal brotherhood and the equitable distribution of property and wealth to all. Lord Buddha opposed the Brahmanic social system, their dogmatism and superstition and priesthood. He taught people to exercise reason and not to be led like dumb-cattle. He brought about many-sided advance in the culture and civilization of different countries by his Social order and his humanistic movement. It is this movement that brought about unity of Asian civilization and also maintained it for long. It is Buddhism that gave a rich variety of ideas and social order which advanced by leaps and bounds. The civilization and culture of Sri Lanka, Burma, Thailand, Java, Cambodia and other Buddhist an-

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non-Buddhist countries. Let us now examine the impact of Buddhism on different countries of the world.

Now everybody in the world knows that our history actually came to be recorded only after the advent of Lord Buddha. Very little was known of the civilization and culture of people in this country before Buddha. Of course it is now found that there was a high type of civilization in the Indus valley and the people appeared to be very cultured; the recent archaeological findings show that all civilization and culture appears to have been destroyed by the invasion of Aryans sometime in 1500 B.C. During the period when the Aryans lived here they appeared to have brought with them the 3 Vedas, *Rig-Veda*, *Sam-Veda*, *Yajur-Veda*. *Atharva-Veda* appears to have been written in India after they occupied the Gangetic valley. There was some civilization and culture which was evolved during that period and that continued till the advent of Lord Buddha. The Vedic age and their philosophy did not do justice to the oppressed people: principles were against the social movement and development of Science, there was no human approach or fraternity in their social order. It was full of dogmatism and superstition and importance was given to priesthood. There were successive strata of thought signified by *Mantras*, the *Brahmanas* and the *Upanishads*. It was an age of groping and, superstition and thought were in conflict. The Vedic Sages Aghmavasanah, Prajapati Brahmanaspati, Anil, Narayana, Visvakarma and others went far away from the very nature of reality. No one could give a true picture of the physical world in its entirety. Each emphasised on only one aspect of total existence but collectively they represent something meaningful which is the foundation of ancient Indian Materialism. *Purusa-Sukta*, a part of Rigveda refers also to the origin of *Varnas* but Supreme God. Quite a few Indians argue that Lord Buddha was more influenced by the basic ideas and the teachings in the *Upanishads*. That in my view is neither a correct reading of the Upanishads nor a correct reading of the *Dhamma* propagated by Lord Buddha. The Buddha did not believe that Brahma was a reality. It was speculation and had no proof for its existence. Yajnavalkya said "I know not what is *Brahman*, what is *Atman*." The Buddha had no interest in speculation. The Buddha propounded a theory of changing realisation of causation and impermanence and gave an ethical interpretation of material world. There were no social values in the *Upanishad* thinkers and they had a complete lack of social consciousness in their philo-

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sophers. Lord Buddha understood the miseries of the people and found ways and means to remove them and that was his mission throughout the life. Therefore, the teachings of Lord Buddha which was a kind of unique cultural movement was opposed to the teachings of *Upanishads* which were purely idealistic.

The *Dhamma* taught by Lord Buddha gave a fresh new life to the existing civilization in India and elsewhere and also a new value to the existing culture of the people. We all know the tenets and the principles enunciated by the Brahminism. It divided the Society into quasi vertical compartments one below the other. Each was made superior to the other and the result was that the Hindus who believed in *Varnashram* started quarreling with each other and conspiring against each other. The result was a conflict between Brahmins and Kshatriyas, between king and the priest, between king and king; and between one tribe and the other. It is because of such discriminatory philosophy of Brahminism that there were continuous conflicts between one class of people and another class of people and the consequence was opportunities for foreign occupation of one or the other, of our land. Emperor Asoka had taken all the pains and made all efforts to send Buddhist Bhikkhus all over the world to spread the *Dhamma* in all the countries. The result was that large number of countries in the world became Buddhists and revalued their own culture and philosophy and based it on the social and intellectual heritage created by Buddhism.

The World can broadly be divided into 4 parts. The first part consists of the people belonging to the religion of the Christ. The 2nd part consists of the people belonging to the tenets of the Islam. The 3rd part consists of the people belonging to the Brahminic religion. The 4th part consists of the people belonging to the *Dhamma* of Lord Buddha. It will not be very difficult for one to equate the commandments of Jesus Christ to the Philosophy of *Dhamma* preached by Lord Buddha. In fact there is a theory that Jesus Christ during the period when his whereabouts were unknown, for a time in his life was somewhere in North India studying and practising the tenets of Lord Buddha's *Dhamma*. Prophet Mohammed was born much later and he propagated universal brotherhood which is also one of the important tenets taught by Lord Buddha. But there was an encounter between Islam and Buddhism in India because Muslim invaders were out to destroy the Indian culture and Buddhist places of learning and *Viharas*

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were attacked and destroyed. At this time Buddhism faced double encounter, one from Hinduism and the other from Islam. Hinduism first tried to assimilate Buddhist ideas and even made him the ninth incarnation of Vishnu. The rise of Sankaracharya in 9th century gave a further blow to Buddhism. It was not different with British. They brought about not only in India but also in Sri Lanka and Burma a violent dislocation in the Buddhist social and intellectual life of people. They completely neglected the finer aspects of Buddhist culture and civilization. But the people revived the culture and civilization after independence and after British left.

About Buddhism's impact elsewhere, it spread after 1st Century A.D. to Middle Asia, China, Mongolia, Japan and S.E. Asia and triumphed as a far-reaching social and humanistic movement. It brought about many-sided advance in civilization and culture of the people there : Our border lands Nepal, Bhutan, Tibet, Sikkim changed completely and their manners, thought, life and belief were dominated by new social values. Buddhism also percolated into Ceylon, Burma, Thailand, Java, Cambodia, Laos and a rich variety of Buddhist ideas enriched their culture and civilization and that is the case even today.

When it spread to China and Japan, there was still opposition to the new ideas. Buddhism was opposed by Confucianism, Taoism and Zenism consistently and they tried to destroy the *Viharas*, monks and nuns but the Buddhists shrewdly made adjustment with local cults and appealed to the masses. Buddhism progressed rapidly after that with the banner of human service, love, compassion and co-operation. It is this which brought a revalue to the culture and civilization and became the foundation of Asian social unity and human welfare. In Japan, it was resisted by Shantoism but the *Dhamma* spread its wings of love and brotherhood over the people and won them.

We have seen that Buddhism has almost vanished from this country from about the year 1000 A.D. although there were still a large number in eastern and northern part of India. Dr. Babasaheb Ambedkar revived Buddhism in this country in 1956 by converting himself alongwith lakhs of his followers at Nagpur. His followers were mainly from the weaker sections and were residing in every village of Maharashtra and also other States of India; because his followers gradually converted themselves later as Buddhists, the

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religion of Buddha began to spread in every village. Although in the fight between Brahminism and Buddhism, Lord Buddha was declared in some of the *Puranas* of the Hindus as the 9th *Avatara* of Vishnu, yet his name had completely disappeared even as an *Avatara* from the minds of the Hindus in the villages and towns. The revival of Buddhism by Dr. Ambedkar again brought back the impact of *Dhamma* on our people, in every village and thoughts, life and the culture of the people started being influenced by it. They have greatly changed now. The Constitution of India was drafted by Dr. Ambedkar and it is also a kind of reflection of the tenets of Lord Buddha's *Dhamma*. The principles of equality, fraternity and brotherhood are the most important ideals and guidelines in our Constitution and we are striving to attain this ideal. We all Buddhists therefore with the assistance of our Indian Constitution and of course with the blessings of the *Dhamma* preached to us by Lord Buddha should bring about not only a philosophic change amongst our people but also social and economic changes. It is in this way that the culture as well as civilization of our people which is at present more or less class-wise should be turned by this new climate into universal brotherhood, love and sympathy towards everybody. The new Buddhists are taking keen interest in the revival of Buddhism and in changing the pattern of the static culture of Hindus today. Maharashtra today is leading in the revival of *Dhamma* and a lot of educational institutions and literature is written and published from the pen of our budding authors, intellectuals and scholar We all trust the Buddhists of the world and other countries will also participate in the revival of *Dhamma* here in India.

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7. Buddha's Contribution to the World

Buddhadasa P. Kirthisinghe

The Buddha, throughout the ages, has been depicted as seated, calm, serene and gently smiling upon mankind. He is shown as a man who attained imperturable happiness and was anxious to make all others as happy as he was. The prime message of the Buddha is to make the whole of humanity happy. The word *Buddha* means 'the awakened or enlightened one', who knows the inward nature of man, rather than the outward side of man.

Buddha taught man the gospel of self-help in his efforts to lead a noble life. To achieve the highest condition of mind and heart, Buddha said man has to make his own way, and need not look to outside help, even to a god. He said that man has the ability and strength to gain this supreme end. Buddha, by living an exemplary life, has shown that man has strength in himself to achieve his own deliverance from delusion, enmity and self-craving. Buddha gave a stimulus or tonic, as it were, to man to stand on his own feet to reach the goal of perfection.

Stress on Deeds

The Buddha asserted that it is man's own deeds that make him noble and warned man to guard against his own deeds that would make him low. Thus Buddhism is not a religion that looks upon a supreme spirit who lifts him up, saves him and shields him from the results of his own misdeeds. In Buddhism man is taught to fear committing evil deeds; and even if man were to commit evil deeds his deliverance depends on his own good deeds and nothing else. Buddhist scriptures 'say' :

"By oneself alone is evil done, by oneself is one defiled,
"By oneself is evil avoided, by oneself alone is one purified.
Purity and impurity depend on oneself; no one can
purify another :

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By oneself one must walk the path;
the Buddha merely shows the way".

Thus, the Buddha sounded the clarion call of human liberty. He said: "Be ye refugees unto yourselves, be ye your own salvation. With earnestness and high resolve work out your salvation with diligence".

The Buddha strongly condemned all sacrifices performed in the name of religion and particularly those involving animal sacrifice. It was believed at the time of the Buddha that animal sacrifice atoned for sin and evil. But the Buddha told the world that this practice was cruel and useless. It was a futile means of placating God, since man did not need to please any God but had only to purify and elevate himself. The Buddha adjured man to show active loving kindness towards all beings. This led Emperor Asoka, in 300 B.C., to issue edicts to practise kindness towards all living things and particularly the animals that helped in daily labours.

On one occasion the Buddha found a monk suffering from dysentery and lying in filth. He washed him and changed his bed with the help of his companion Ananda, and said to his disciples: "Whoever among you monks would nurse me should nurse the sick." Hospitals not only for men but even for animals were established during the reign of Emperor Asoka in India, three centuries before Christ. It was the Buddhist sense of compassion.

The Buddha condemned slavery in any shape or form. He did so in India 2,500 years ago, laying down in the Golden Rule for properly earning one's living, that one should not engage in any form of trafficking in human beings. He advocated the treatment of household servants with as much consideration as a member of one's own family as regards their personal rights.

A Great Pacifist

It is not often realised that the Buddha was a great pioneer of the pacifist movement. His first precept against taking life deprives a soldier of any justification for what he does while following his profession. In his own life he did all he could to discourage man from taking up arms. In the Buddha's Noble Eightfold Path towards perfection, the fifth precept is Right Livelihood, where the Buddha condemns five occupations as bad, one of these being trade in weapons of war. India's struggle for independence from the British was based on Buddha's pacifism. Mahatma

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Gandhi's passive resistance typifies the Buddhist conception of non-violence. The temperance movement owes its beginning to the Buddha, who called his followers to abstain from using or selling intoxicating liquor.

Equality of Man

The Buddha pointed out the absolute wrong of any distinction between man and man. It was in the time of the Buddha, that the caste system as a social order was being established in India. It determined and fixed man's place in the social order by the fact of his birth in a particular caste. The four great castes were *Brahmins (priests), Kshatriyas* (soldiers), *Vaishyas* (merchants and farmers). Then came the *Sudras* (workers) who were denied the privilege of hearing the holy scriptures and learning the deeper mysteries of life. They were denied education and fixed low in the social ladder, which was so brutally fixed that they could never escape from its vicious tentacles.

Buddha revolted against this vicious social order. He asserted absolute equality of all men. Once when he was travelling and preaching and became thirsty, he stopped to ask for water from a man at a wayside well. The man, perceiving him to be a noble man, declared, "Master, I am of low caste, I cannot give you anything to eat or drink". Then the Buddha said: "Friend, I do not ask for caste, I ask for water".

Buddha admitted to his order of monks, people of the so-called low castes, barbers, butchers, sweepers, the untouchables, along with the members of the other noble castes. He made absolutely no distinction between them in the ranks of monks. All received equal homage and reverence, and saluted one another. Noblemen were upset by these actions of the Buddha and one of them dared to challenge the Buddha to define a nobleman. It was then that he declared:

"No man is noble by birth,
No man is ignoble by birth.
Man is noble by his own deeds,
Man is ignoble by his own deeds."

Buddha and Democracy

Thus the Buddha was the greatest democrat of the era. The great Emperor Asoka (300 B.C.) adopted these noble principles of the Buddha during his reign, to make his period the golden era of Indian history. H.G. Wells, in his Outline of History called Asoka the noblest monarch in the annals of mankind.

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There is an interesting story about the Buddha which was the first demonstration of democracy in the world. A prince who had a powerful and well-trained army had his eyes set on the adjoining state but, was unable to conquer it. The prince sought Buddha's advice as to why he could not conquer the adjoining state. The Buddha said: "Yes, you have a powerful army, but you will never be able to conquer the adjoining state. The reason is this; they elect their leaders and the leaders listen to the voice of the people. They work as one family and may not be ousted".

Buddhism does not mention God at all and, instead, sets before man a goal through the Noble Eightfold Path to be reached by his own effort: a goal to be reached by Right Understanding and Right Action. There cannot be Right Action without Right Understanding-and there is no Right Understanding without Right Action. This is the Buddhist reason for the practice of moral behaviour.

Appeal to Intellect

Buddha also preached the gospel of tolerance. He taught us not to despise other religions or try to belittle them. He said people of other faiths were also following the Buddhist way to perfection, although they were not aware of doing so. Buddha told his followers not to accept his teachings unless they were in accord with their own reasoning. He said, "Please do not accept merely because it is sanctioned by usage, custom, or tradition". He thus dealt a blow to established traditions, practices and customs. He wanted men to look at life afresh. He gave every man a sturdy independence, asked him to look at life as it is and to make up his own mind, and not to accept his teachings just because they were his words.

Buddhism is an appeal to the intellect and it is an appeal to reasoning. It was because Buddha showed in his life that what he taught was most practical and reasonable, that he exerted such a mighty influence on mankind. In the words of Dr. Radhakrishnan. "He offered his followers a scheme of spiritual development and not a set of doctrines, a way and not a creed".

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8. The Foundations of Buddhism's Contribution to Human Culture and Civilization

R.L. Soni

"Go ye, O *Bhikkhus*, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of the gods and men." was the ponderous and meaningful exhortation of the Buddha to his sixty followers, all saints of the highest order, some six months after his Supreme Enlightenment. These sixty saints as well as the Buddha himself set out from India to wander forth singly into the world in various directions to proclaim the Law of Deliverance from all sufferings, discovered by him.

This, dating back to 2566 years, was decidedly the first religious mission in the human history. Obviously this is the first and most important contribution of Buddhism to human culture and well being.

After this First Mission, and particularly after Emperor Asoka's great interest in the missionary field, Buddhist missionaries, inspired by the zeal of sharing with humanity at large the precious elements of the Buddha's teachings carried these to different lands and races, braving many a storm of inhospitable elements, crossing wide expanses of rolling oceans, unafraid of the high mountain barriers and of the untold dangers facing them in their passage through wild forests and wide dry deserts. It was certainly a personal triumph on their part to win the admiration and affection of the people everywhere. The lights they kindled in their hearts left a lasting aroma to their lives; it also imparted such a lovely lustre to their traditional cultures and such an abiding character to their civilizations, that have more or less endured to date through the centuries. It is to their credit that through precept and personal example and enthusiasm they generated, made some

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of the native converts and high intellectuals visit India on pilgrimage in the following centuries. These learned and devoted persons, imbued with the spirit of imbibing the precious values of Buddhist culture, travelled unimaginably long distances in days known for meagre transport facilities, patiently suffering untold hardships and difficulties. In this way, Buddhism played a great role in history in disseminating the Buddhist cultural and civilizing influences, in many parts of Asia, Middle-East and even in distant Central America. Its civilizing influences are discernible in the remains found in the stately architecture, lovely sculpture, magnificent paintings, superb embroidery and several arts and crafts. Its cultural impact is witnessed even today in the gentle behaviour of its followers, in their deportment, dance, drama, music and poetry, in their social customs, superb hospitality, in their work, play, festivals and celebrations and also in their traditions, household furnishings and way of thinking as expressed in their acts, their law and literature.

II

One thing that is immediately captivating is that the Buddhists, unlike others with long-drawn expressions reminding one of the fall in autumn, are found habitually cheerful in disposition, gay in their living and remarkably carefree in their lives: in pleasure dignified and in adversity remarkably serene, they accept joy with gusto and obstacles with fortitude and are ever charitable and attentive to wholesome deeds with a view to facing the future with a happy hope. Not being riddled with caste complications, their social fabric is without the appellatings of high or low, all being accepted as brothers and sisters, sharing each other's weal and woe; thus with the ingrained spirit of socialism born of Buddhism, they naturally share their possessions freely with the needy, moreover, their womenfolk enjoying freedom and equality with their menfolk, are with an independent outlook, which makes them outstanding in business and social life.

The underlying foundation of this stupendous contributions in the fields of human culture and civilization, has been the *Dhammic* outlook of the people. This outlook, positive in nature and constructive in design, manifests through the personal discipline more or less practised by the people on the lines counselled by the Buddha. With these their guide, they occasionally test their thoughts, words and deeds to see if these were in accord with their

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highest aspirations, and if found wanting they endeavour to rectify the situation to the extent possible in view of the circumstances they happen to be in. Of course, it cannot be said that every follower of the Buddha acquits himself or herself well to the highest degree in terms of the Buddhist teachings. Nevertheless, credit goes to everyone for wholesome performances within the limitations imposed by the prevailing circumstances.

Yes, the Buddhist discipline: it has been the foundation not only of the Buddhist thought but also of the benevolent cultural traits and civilised living met with amongst the Buddhists. In the matter of personal disciplines they are led in their lives mostly by the guidelines provided by the principles of *'dana'*, *'sila'* and *'Bhavana'*. It is the practice of these values that distinguishes a Buddhist as a person given to moral and mental culture,. with *'dana'* as their concomitant.

The term *'dana'*, though usually and conveniently translated as 'charity', is with meanings not so limited. For its concents involve not only the voluntary giving away of some help or things to the needy or of food and certain requisites to the monks but also the sharing of one's fortunes with others with a sincere view to benefit them without any strings attached to the act of giving. The substance thus given may range from funds, other things, services through body acts or through benevolent sweet consoling speech, sharing of one's *Dhamma* knowledge or wisdom born of experience through spoken, written or printed word, and, above all, to generous radiations of thought changed with the vibrations of *'metta'* (loving kindness), *'karuna'* (compassion) and *'mudita'* (delight over commendable achievements and successes of others). As such the act of *'dana'* covers quite a wide field of thoughts, words and deeds, involving the free and unasked, at times spontaneous, expenditure of time, energy and means at one's disposal, and all this in the spirit of self-sacrifice.

Obviously, it is through the act of *'dana'* that the Buddhists have been enabled to serve or benefit others and to marked objective contributions in the sphere of human civilization. While the services to the needy, sick and the infirm, given with love and compassion, bore timely fruit, the advices and funds devotedly offered for the rearing of temples, monasteries, universities and other monumental places more or less remain to this date as an eloquent and undying expression of *'dana'* While the former act, together with the acts of forbearance, tolerance, patience, fellow-

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feeling, universal goodwill and good behaviour born of the practice of Buddhist teachings, contributed significantly to the growth and sustenance of human culture, the latter acts raised innumerable structures of exquisite design or of humble proportions.

III

The contribution of Buddhism to art and architecture throughout history is well evidenced by the impressive remains on the sacred soils of Pagan and Prome in Burma, Borobudur in Indonesia, Anuradhapura and other sites in Sri Lanka, Angkor Wat in Cambodia and Nakorn Pathom in Thailand; besides, the massive structures, more or less in ruins and charmingly sweet Buddha images and other pieces of art discovered in India, China, Japan and other parts of Asia, also in Central America and parts of Russia, speak volumes in favour of the world-wide civilizing influences exercised by Buddhism in the past. Even in the contemporary world there is ample evidence in favour of Buddhism's contribution in the spheres of human culture and civilization.

The act of '*dana*' is a vital and important feature of Buddhist life. Through the offering of material sustenance and other requisites to the Buddhist monks, the monastic order is enabled to be in order to serve the people with suitable and timely instructions in the *Dhamma* and also to impart discipline and education to the youths, which makes them acquit themselves as good citizens - certainly, a significant contribution to the well being of the social order. Besides, the act of *'dana'* is of supreme value, as it spells a start towards self-denial, an abnegation or renunciation of certain things or attachments, meaning a degree of self-sacrifice. In the final sense it comes to mean 'selflessness' or *'anatta'* which is the unique feature of Buddhism, distinguishing it from all other faiths. The virtue of *'dana'* is further re-inforced by the practice of *'sila'* and *'bhavana'* or *'samadhi'*, which manifestly influencing the cultivation of the moral sense and mental powers, make the flow of noble qualities and notable virtues a practical reality.

Certain qualities and virtues flowing from these practices need be mentioned here, as these make a praiseworthy contribution to the human life. Having attained a degree of selflessness, a Buddhist gets cautious in getting involved in pursuits smelling of selfish interests; this makes him more thoughtful and less thoughtless, as a result of which the spirit of independent thinking comes to

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condition his mind with the obvious consequence that he becomes averse to irrational thought. In keeping with the teachings of the Buddha, as enunciated in the *Kalama-sutta*, he uses his rational faculty to the best. As such beliefs, superstitions, dogmatic and blind, are thrown overboard and the thoughts based on presumptions and traditions get equally discouraged as also the meaningless rituals and ceremonials. Another quality imbibed from the situation is a due regard for all beings struggling in their evolution, biological or spiritual. This enables the person to follow certain principles calling for help to many to the extent possible and falling that not to bring harmfulness in the picture at least. Thus, men, women and even animals come to be considered as co-pilgrims, and partners in the great adventure that life verily is. Added to this the devoted study of Nature, the colourful picturesqueness and ever-changing features of which bring to one not only interesting but also far-reaching spiritual lessons.

IV

'Moral culture' or '*sila*' is the basic foundation of Buddhist life. 'mental culture' or '*samadhi*' growing as a super-structure over it. Of course, the former remains as an integral constituent of the latter throughout, the results in the 'mental culture' registering a higher watermark with the 'moral culture' rising to a higher calibre. As a matter of fact, both feed and feed-back one another, adding proficiency to both in the personal and social context.

Viewed in the true and practical perspective, Buddhist meditation or 'mental culture' is found to be a ladder resting on and deriving strength from the foundation of 'moral culture' (*sila*), the crowning glory being the umbrella of 'spiritual wisdom born of '*panna*'. Certainly, the foundation must be strong for the ladder to be firmly set and besides the ladder needs be well-calibrated to suit the individual conditions to enable the person to climb it to rise step by step to the top. Herein comes the need of a well-trained instructor, who has not only grasped the techniques of ethical or moral culture and of meditation fully well but had also personally experienced the difficulties and obstacles as well as the gains and delights in the course of his or her practices. This assistance in the cultivation of the mind is of prime practical value, at least in the early stages of the discipline: it is through this assistance that a steadfast, correct and definite gain comes to be registered on the

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scale of progress. This scale is that of the Eightfold Noble Path which is a marvellous Buddhist prescription of universal application, for the removal of more imperfections, for the cultivation of the mental powers and for the attainment of Supreme Insight. This itself is contribution par excellence in a world given to biased thought and dogmatic assertions in fields religious as well as social, political and cultural.

Coming back to the 'moral culture' *(sila)*, the minimum expected of a Buddhist in this field is the observance of the Five Precepts known technically as *Pancasila*. These are voluntary vows: to avoid any injury to the living beings, to not appropriate to oneself anything not belonging to oneself, not to indulge in sexual excesses or irregularities, not to misuse one's tongue, and not to indulge in intoxicants. A course of life conditioned by these Precepts is bound to bring satisfaction, happiness, progress and peace in life. Through the harmless and benevolent sentiments promoted by his way of life, the Buddhists are enabled to pursue their own wellbeing, as well as the wellbeing of others. The *Pancasila* being the vital force in the lives of the people professing Buddhism these nations were enabled to live peacefully, with mutual goodwill toward, friendship with and appreciative understanding of each other verily a great traditional contribution to the wellbeing of human family.

In recent times the ethical principles of the *Pancasila* of the Buddha found expression in the political field in the Five Principles enunciated by the late Jawaharlal Nehru of India in the Africo-Asian Conference at Bandung in Indonesia in 1955–56. These principles are mutual respect for each other's territorial integrity and sovereignty, mutual non-aggression, mutual non-interference in each other's internal affairs, equality and mutual benefit and peaceful co-existence. Those scrupulously following these Principles will certainly help safe living in this world, which is otherwise riddled with instability and uncertainties in the sphere of peace.

Fellowship, amity and peaceful living have been the normal and natural features of Buddhist life. As such, non-aggression and peaceful co-existence have been with very few exceptions, the guiding principles.

V

There are many fields in which Buddhism distinguished itself

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in making noteworthy contributions to human wellbeing. These, besides the other already mentioned, can only be briefly cited here. Promotion of sanitary standards is one of these fields: it makes people live cleanly and well. Another is the upholding of occasional continence or complete celibacy as admirable virtue: this naturally helps to check population explosion. Yet another feature of Buddhist life is almost universal literacy, this being result of monastic education universally offered. And, because of the deterrent influence exercised by the practice of harmlessness or '*ahimsa*', the anti-social elements are markedly kept down. The result is that Buddhist communities live cleanly and comfortably, with a feeling of equality among the sexes, with no dowry system in vogue, with a high-percentage of literacy in the population and with anti-social activities sufficiently under control with a natural flow of socialism among them, they live with dignity and in amity with no problems of shortage of commodities, nor menaced by illiteracy or population explosion. Such remarkable contributions for the social wellbeing of the people, the world needs learn for its own wellbeing.

In the matter of Family Planning, Buddhism has its own method, which succeeded admirably well with the nations practising the *Dhamma*. Take, for example Burma, where over 85% of the population professes Buddhism and most of the people practise chastity on the sacred days. These days, however, are numerous, covering the lenten period of some three months, the sabbaths which fall about every week and other sacred days throughout the year. Added to this are the days voluntarily set apart for chaste living, thus making at least a total of some five months a year. Moreover, during the lenten period no marriages are entertained. Besides, a number of persons, apart from the regular members of the Sangha or the Order of monks, spend quite a time, at least once or twice in their life, in the monastery observing eight or more Precepts including the one enjoining sexual purity. Thus the growth in population is itself kept under check.

In some Buddhist countries, with the ingress of modern influences favouring in matters of sex, the orthodox views on the subject get discouraged. Nevertheless, the Buddhist principles are still honoured in practice to a considerable extent, with the result that the population growth is still within the limits of allowing considerable margin for comfortable living. There is in conse-

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quence, a higher standard of living when compared to that of the people in the neighbouring non-Buddhist countries.

In India, where much energy, time and funds are spent under the Family Planning System, the results, however, are not as spectacular. For the fact is that the participants under the mechanical, chemical or surgical means for limiting the birth-rate, form only a meagre percentage of the population as contrasted with Buddhist system, under which there is a nation-wide spontaneous willing cooperation. Moreover, the Buddhist system is marked by self-restraint, which goes a long way in promoting the cause of health, both physical and moral, as well as mental and spiritual. Besides, the naturalness and simplicity of the system together with the happy results following its use, are quite appealing to reason and practical sense.

VI

Coming back to the 'mental culture' it is a process psychological, dealing with the purification and upliftment of one's consciousness. Obviously, its social repercussions are very beneficial, for one is fruitfully helped to approach the problems in life with understand-ing and serenity, and besides one is happy and at peace under all conditions. In the context of this serenity and peace, much of the tensions widely prevalent in the high-keyed civilization of today, get easily eliminated. Moreover, the resulting wholesomeness in the psychic side of life prevails in helping the somatic side of life to a better state of health. In this way it helped not only the sustenance of health but also recovery from certain functional ailments and also the alleviation of certain symptoms of some organic disorders. The human body is a complex of psychic factors and material elements, this complex being termed psycho-somatic in modern medical terminology. This makes us recall the Pali expression *Nama-Rupa* which the Buddha employed to designate the human personality. 'Significantly enough, both the expressions are etymologically alike and in both the mind takes the lead. 'psycho' and '*nama*' being synonymous as are the terms 'somatic' and '*rupa*'. Meditational practices have been known to control the psychic coefficent of functional diseases to a marked degree and even some organic ailments get quite an aid in their relief. Long before the modern medicine recognised the fruitful application of the psychic processes in the patients, the Buddha over 2565 years back emphasized that mind is the chief element and forerunner of

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all conditions. This contribution which the Buddha made is being pursued with great interest by the medical profession today in the field of human health, both physical and mental.

The benefits of 'mental culture' through concentration and contemplations, apart from the relief of certain functional ailments as well as the control of psychic factors involved in somatic disorders, are definitely evinced in the general wellbeing of the individuals, who is besides imparted with a sense of poise in attitude and positive efficiency in the performance of the domestic duties and the social obligations. Moreover, there is an unmistakable lustre of ethico-spiritual vibrations around the situation.

The Buddhist meditation is quite a vast subject Its value can only be well understood in the context of good grounding in Buddhism, and more so through actual practice. The vital gain through the practice is in the taming of the 'ego', which otherwise is the essential factor in the processing of 'suffering' or *dukkha* in the world. With the 'ego', undermined in its potency, selfish motives are obliged to retreat in proportion, thus allowing the flow of selfishness in thought and action and the coming into being of new dimensions of life. Some of these dimensions are known by the progressive rise of *'metta'* (universal loving kindness)' *'Karuna'* (compassion for the sufferings of others), *'mudita'* (delight in other's successes and noble achievements) and *'upekkha'* (benevolent indifference to all inevitable ups and downs in life). The more the 'ego' is controlled, the more happy the results: and with the final conquest of it there is inflow, no worry flurry, no fear, no lust for power or self, no ill-will and hatred, no delusive thought, in brief, no basis for quarrels, conflicts or wars, which are found replaced by an atmosphere of happy fellowships, positive tolerance, general goodwill and peace. Even if the picture is found soiled at times with misunderstandings likely to burst out into flames, the situation stands to be considerably and even effectively rectified through rational persuation or negotiations marked by unselfish motives.

Buddhism, because of the nobility of its teachings and non-violence in thoughts, words and deeds it upholds, has been a religion of peace throughout its history, the pages of which are not disfigured by even a single war. This, obviously is a contribution, par excellence in glory of the human culture and in defence of the human civilization.

VII

A look into the future indicates that Buddhism with a noble

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record of cultural heritage and civilizing influences, notwithstanding the high pressures from modern materialistic influences, is bound to augment its valuable contributions and inaugurate a social order, casteless and classless, to enable the human beings to live with full-fledged human dignity marked by satisfaction in their hearts, happiness in their feelings and peace as their right.

We the Buddhists the world over, brothers and sisters, would do well to devotedly dedicate ourselves in this auspicious year marking the 2500th Birth Anniversary of the Buddha, in service to the high values proclaimed by him: we, individually and collectively, would do well to sincerely, ardently and perseveringly adhere to the precious teachings, preaching these far and wide for the gain of the many, for the welfare of the many, for the good, for the gain, for the welfare of gods and men in the entire cosmos.

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9. Contribution of Buddhism to Indian Culture

P.V. Bapat

1. Contribution of Buddhism to Indian Philosophical Thought

Contemporary Indian society derives from a number of philosophies of which Vedic thought may be regarded as preeminent, with pre-Aryan, Buddhist, Jain and Islamic thought succeeding it. Even Hindusim, as distinct from Vedicism, has been considerably influenced by Buddhism. Jainism and pre-Aryan elements.

The excesses of the Brahmanic cult of sacrifice in the Vedic period led to a sort of intellectual revolt by those people, mostly non-Brahman, who could not freely participate. The increasingly complex character of the Vedic sacrifices required the services of specially trained Brahmans, and the sacrifices have been described in Buddhist literature as becoming more and more objectionable to the masses, since they often interrupted normal occupations. In the *Kutadanta-sutta* of the *Dighanikaya* (vol.1.5th *sutta*) we are told that the servants and slaves of those men who officiated at the sacrifices were forced to take part in the preliminaries. They are described as shedding tears when they were forced to kill animals, cut vast fields of grass to obtain the sacrificial *darbha*-grass, and denude forests in the search of *Yupas*, the sacrificial posts to which animals intended for sacrifice were tied.

There was a large community of people called *sramanas* who apparently never identified themselves with the Brahamans addicted to animal sacrifice, preferring to live a life of hardship (*sram* means to exert) in the forests and to spend their time in meditation. They indulged in all kinds of philosophical speculations, of which one example is found in the *Brahmajala-sutta* of the *Dighanikaya* (*sutta* No.1). It was the Ksatriyas, in particular, who dominated these schools of thinkers and we are told that even some Brahmans recognised their superiority and approached them as disciples. The

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Brahmana supremacy was thus challenged and the masses, led by the Ksatriyas, were no longer inclined to accept blindly the Brahman sacrificial cult. This intellectual revolt culminated in the religious movements of Jainism and Buddhism.

Gautama Buddha was born of a Ksatriya family at Kapilavastu on the slopes of the Himalayas. He came from a family of the Rajahs and enjoyed all the luxuries available to a rich man of those times. But he was distressed by the spectacle of human beings fighting among themselves and struggling for life, like fish in shallow water: he was frightened and disgusted by the behaviour of worldly people; and he left his house, his parents, his young wife and his newly-born child to find out the cause of suffering in the world. For six years he wandered from place to place, vainly seeking enlightenment from one after another teacher. He tried various methods of penance and religious exercises that were current at his time, but that, too, was of no avail. Finally, one night, while he was sitting in meditation under an *Asvattha* tree, enlightenment *(bodhi)* came to him. He discovered the Four Noble Truths *(arya satyani)*: *(i)* that there was suffering in this world: *(ii)* that desire or craving *(trsna)* was the cause of suffering: *(iii)* that it was possible to make an end *(nirodha)* of suffering: and, finally, *(iv)* that there was a way to end suffering, namely the Noble Eightfold Path *(Arya Astangika Marga)*:—Right View *(samyag drsti)*, Right Resolve *(samyak sankalpa)*, Right Words *(samyak vak)*, Right Actions *(samyak Karmanta)*. Right Living *(samyak ajiva)*, Right Effort *(samyak vyayama)*, Right Thinking *(samyak smrti)* and Right Concentration *(samyak samadhi)*.

Along with these Four Noble Truths, the Buddha is also credited with the discovery of the Law of Causation or the Law of Dependent Origination *(Pratitya-samutpada)*. In India, belief in the inexorable law of Karma and rebirth is common and the Law of Dependent Origination attempts to explain this round of existence through three successive lives. *Avidya*, or ignorance of the Four Noble Truths, leads a man to several activities *(samskara)* which may be good or bad. These activities in one life determine his birth in the next. That is, his consciousness (vijnana), physical and mental equipment *(namarupa)*, his six organs of sense *(sadayatanani)*, eye ear, nose, tongue, body and mind—which last, according to Buddhist philosophy, is considered as sense— contact *(sparsa)* and sensation *(vedana)* in the next life are the necessary results of actions in the previous life. At the end of this stage of *vedana*, there

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comes a crucial moment when man must be on guard. It is for him to determine whether he will continue to be involved in worldly affairs by letting desire *(trsna)* get the upper hand, or whether he will destroy the desire and make an end of suffering. If he lets desire have its own way, he seizes on *(upadana)* worldly things and is committed to actions *(bhava,* i.e. *karma-bhava*) which inevitably lead him to a further life *(jati)*, involving old age *(jara)*, death *(Marana)*, mourning *(soka-parideva)*, grief, dejection and tribulation *(dubkha-daurmanasya-upayasa)*.

According to the Buddhist conception, worldly things possess three cardinal characteristics: *(i)* they are transient or impermanent *(antiya)*, *(ii)* they are inseparable from suffering *(dubkha)* : and *(iii)* they never contain anything which can be called one's own *(anatman)* and are therefore insubstantial. These ideas of the Buddhists are identical with those of the Hindus, except that according to the latter, the Soul *(atman)* and the Higher Soul *(paramatman)* or *Brahma* are not subject to the three characteristics mentioned above. The Buddhists do not recognize any such thing as the soul, considered by the Vedantins as a permanent substance located within the heart of an individual, which cannot be cut by weapons, burnt by fire, moistened by water or dried by winds.

In early days, when the Buddhists considered worldly things as *anatman*, insubstantial, they did not mean that they were unreal, that they did not exist. The Sthaviravadins-Pali Theravadis-who represent the earliest available teaching of the Buddha, believed in the reality of this world. The Sarvastivadins, another important school of early Buddhists although later than the Sthaviravadins, declared, as their very name signifies, that everything in the world does exist-*sarvam asti*. These early Buddhists held that though worldly things existed, they were in their very nature impermanent, subject to decay: they necessarily involved suffering and, therefore, should not be considered desirable. They could never be subjected to man's control. They are often described, even in earlier books, as devoid of substance, devoid of that which one calls 'self', one's own'. The use of the word *sunya* Pali *sunna)*, used really in the sense of *atmasunya*, in earlier literature has unfortunately led to much confusion in the minds of later writers. Among the Mahayanist schools—particularly the Madhyanikas and the Vijnanavadins that represent the later development in Indian Buddhism, we find a change in the Buddhist conception of the universe. It was gradually shifting from reality to unreality. A new concept developed, that of

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twofold Truth-a lower or conventional truth *(samvrti* Pali *sammuti)* and a higher or absolute truth *(paramartha)*. Nagarjuna, the greatest exponent of Madhyamika philosophy, considered the world, from the point of view of absolute truth, as *sunya*, devoid of an inherently persisting reality, being subject to change and dependent upon other causal factors. Asanga and his younger brother Vasubandhu—who was originally a sarvastivadin but converted to the Yogavacara or Vijnanavada school by Asanga—declared that this world is merely the projection of one's mind, which alone has a real existence *(vijnaptimatrata)*. Things which we see about us are in reality non-existent. They are merely an illusion. The Highest Reality, the *Sunyata* of the Madhyamikas, and the *Tathata* of the Vijnanavadins is beyond description.

It is interesting to note how the Vedantins and the Buddhists-the Madhyamikas and the Vijnanavadins-influenced each other. We find that the Buddhists who started with a belief in the Plurality of essential elements came finally to accept one Essential Element in the universe, corresponding to the *Brahman* conception of One Principle accepted by Vedanta schools following the teachings of the Upanisads. *Lankavatara-sutra* translated into Chinese early in the 6th century A.D. actually uses the expression *Param Brahma* with reference to that monistic Principle.

Asoka in the middle of the third century B.C. and Kaniska in the latter quarter of the first century A.D. were great patrons of Buddhism and Harsa, too, was very sympathetic. All these factors combined to make Buddhism a dominant religion, which became a formidable rival of Brahmanism for about 1000 years (3rd century B.C. to 7th century A.D.). But to quote an old Indian text. "the very position of eminence proves to be the ground of destruction", the very success of Buddhism led to its decline. the royal patronage excited the jealousy of the Brahmans. The Imperial Guptas did not favour the Buddhists who, by this time, on account of their powerful organization, were gradually getting a firm foothold outside India. The great teachers of the Brahmanical revival, Kumarila (c. 728 A.D.) and Sankara (c. 800 A.D.) carried on a very successful campaign against the Buddhists, although the latter (Sankara) seems to have taken over several good features from them. Gaudapada, the teacher of the teacher (Govinda) of Sankara, had admittedly been influenced by Buddhism as is clear from his use of several Buddhist terms. A careful and unbiased reading of his *karikas*, forming a part of *Mandukya Upanisad*,

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clearly demonstrates the Buddhist influence. Nor is Sankara free from such influence. He made use of two kinds of truth-higher and lower. The things of the world which appear all around us are mere illusion *(maya)*, and in reality nothing exists but *Brahman*. He also makes use of several Buddhist terms, though he may not always be using them in the Buddhist sense. Sankara appears to have been powerfully influenced by the Buddhist organization of the *Sangha*. He himself instituted the sect of *Dasanamis* and in this he was perhaps securing for Hinduism a band of selfless disciplined followers, like the Buddhist Bhiksus. He established the Mathas at Sringeri, Dwaraka, Puri, Badrinatha and Kanci on the lines of the Buddhist Viharas. It is strongly suspected that his Matha at Sringeri was built on the site of a Buddhist vihara. He permitted one to lead the life of a *sannyasi* from the stage of a *Brahmachari*, without necessarily passing through the stages of house-holder *(grhastha)* or of a *Vanaprastha*. All these factors led his opponents to brand him a Buddhist in disguise. Vedantism, as propounded by Sankara, exercises some influence even now on the elite among the Indians. Thus it will be seen that the *pravrtti* (active) nature of Vedic thought in Indian society received a set-back in the Upanisadic times which was intensified in early Buddhism, where *nivrtti* (retirement) remained a dominant feature.

This tendency, however, soon caused a reaction among the Mahayanist Buddhists, who advocated the ideal of a *Bodhisattva*, who was prepared to postpone his own enlightenment for the sake of bringing enlightenment to the people of the world. An early Buddhist wanted to bring to an end his cycle of births and rebirths in order to obtain *nirvana* for himself, while a Mahayanist wanted to be born again and again, if he could render service to the people and bring them enlightenment. This note of service is found even in the literature of the saints of medieval times: Jnanesvara (end of 13th century A.D.) and Tukarama (17th century A.D.) of medieval Maharastra; Ramananda, Caitanya, Kabir, Dadu, etc. (14th-16th century A.D.) in other states of India.

2. **Buddhism as a religion of humanity, kindness and equality.**

The self-sacrificing spirit shown by the Buddha in giving up all the luxuries of life to find out a way by which people might escape suffering indicates that Buddhism is a religion of humanity, in which kindness for all living beings is dominant. As a natural result of this, the Buddha denounced all sacrifics in which animals were killed to propitiate the gods of the Brahmans. During the time

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of the Buddha, however, meat-eating was very common among the people at large and so the Buddha could not himself abstain from meat-eating, nor did he order his followers to do so. As he and his disciples had to depend upon the charity of the people, there was no alternative for them but to accept what was offered.[1] He laid down, however, conditions restricting the use of meat, including a prohibition on the Buddhist monk to eat meat if he even suspected that an animal was killed for *his* sake.

This denunciation by the Buddha of the deliberate killing of animals had an effect even upon the Brahmans and we find in the Mahabharata several passages-side by side with others favouring animal sacrifices-in which such sacrifices are condemned along with the eating of meat. We are told in *Santiparva* (B.G.R.I. ed.) 324.10, that the hermits pleaded for offerings of corn or grain but that the gods demanded that animals be offered. In the same work (chapter 254) there is a dialogue between Tuladhara and Jajali where animal-sacrifice is condemned and in verses 45–47, we are told that when a cow and bullock were sacrificed, the sages ordained a century of disease in punishment of the sin. In another chapter (257.6) of the same *santiparva, ahimsa* (non-violence) is recognized as the highest of all principles. The aversion to killing animals is noted in the *Bhagavata Purana*, where it is said that such killing is not to be condoned because it is done as a sacrifice. The sacrificial offerings are to be made of corn or grain which is described as the food of sages (*muni-anna*). Even on the occasions of *Sraddha* (offerings to departed ancestors) meat is forbidden, in spite of Manu who recommends it. We are further told of a king, Puranjana, who was cut to pieces by sharp instruments when he went to the other world where animals he had sacrificed had preceded him. Out of this revulsion among the Brahmans against killing animals in Vedic sacrifices emerged the practice of substituting an animal of corn-flour *(pista-pasu).*

Another important Buddhist contribution to Indian culture is the idea of social and religious equality. In the Vedic literature, we find society divided into four classes-the Brahmans, concerned with the study of the Vedas and with religious affairs; the Ksatriyas who were the fighting warriors: the Vaisyas who were occupied with trade, agriculture and industry: and the Sudras who were manual labourers and servants. The first three classes had certain common social and religious privileges denied to the Sudras, and

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there were others who were outcastes and had no social standing in the Vedic social organisation at all.

The Buddha carried out a vigorous campaign against this social discrimination. Throughout Buddhist literature, we find him leading debates and discussions with the Brahmans, always maintaining the equal claims of all classes to purity. He declared that the purity of a man does not depend upon his birth, but upon his actions. The famous *Assalayana sutta* of the *Majjhimanikaya* (sutta no. 93) is a classic illustration of this, the Buddha discussing the problem with a Brahmana *Assalayana* (Sans, *Asvalayana)* and converting him to his own faith. Another work in Buddhist Sanskrit. *Vajrasuci*, may also be mentioned and the point of view has been recognised in Brahmanical literature as illustrated in the *Mahabharata* and the *Bhagavata Purana.* The equality of all social classes is insisted upon in the literature of medieval saints like Ramananda, Chaitanya, Kabir, Nanak, Ekanath, etc. (14th- 17th centuries A.D.). Just as the prominent followers of the Buddha included a barber, Upali, who recited the *Vinaya* in the First Council, and street-sweepers[2] or Chandalas, so among the medieval saints, persons of low social status such as the cobbler, Rohidas, and the barber, Sena, are to be found. Finally the Lingayats, the Mahanubhavas, and the Ramanandis observed no class distinctions.

3. **The contribution of Buddhism to the provision of religious missionaries.**

The institution of the Sangha, a disciplined force of selfless religious missionaries, is also due to Buddhism. The Buddha himself, after attaining enlightenment, is represented as having been at first averse to preaching his own doctrine as he believed that worldly people would not be able to understand its deep philosophic meaning. But later on we are told that the god Brahma Sahampati requested him to preach his doctrine to the people, since some people at least would understand it, a figurative way of saying that the Buddha himself came to this conclusion. As a result, he organized the *Sangha* on principles which were democratic even though not, perhaps, entirely so in the 20th century sense. Individual monks had to submit to the authority of the *Sangha.* They could not own any property and every monk, before leaving his place of residence, had to set aside such *Sangha* property as had been temporarily put at his disposal. Dispute were often settled, as in the case of the Second Council of Vaisali, by the appointment of

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small committees *(ubhahika)* whose decisions were placed before the Sangha. If this committee could not reach a decision, the matter was placed before the *Sangha* itself, and a vote taken—small sticks *(salaka)* being used as voting-papers. The majority decision was accepted.

The Buddha had given instructions to the *Sangha* to travel about preaching the doctrine except during the four months of the rainy season. Another important instruction to his *Bhiksus* was: "Let no two of you go in the same direction." This, of course, was not to be taken literally. The idea was that a new sphere should be selected by each band, and members of the Sangha thereby acquired the will to create distinct spheres for each group. Herein lies the secret of the successful missionary activities of the Buddhist *Sangha*. Another factor that contributed to the success of missionary activities was the permission granted by the Buddha for the use of local dialects in preaching. Sermons given in these dialects were naturally more readily understood by the people and this led, as we shall see later, to the translation of Buddhist books in countries outside India.

4. **The role of Buddhism in bringing India into contact with the outside world.**

It was the activities of the Buddhist *Sangha* that brought India into contact with the outside world. Missionary efforts to spread Buddhism began under the patronage of the Emperor Asoka and he arranged to send religious missions to the Himalayan regions, to the north-western countries of Kasmira and Gandhara and still further away to the countries of Ionian Greeks, to the Western provinces *(Aparantaka)*, to the Southern provinces of Maharastra, Mysore and North Kanara (*Vanavasi*), to the South-eastern parts of Asia *(Suvarnabhumi)* and to Ceylon. Asoka's inscriptions (Rock-edict No.13, for instance) refer to the kings of countries in the west-Antiochus (Antiyoko) of Syria, Alexander (Alikasundaro) of Epirus, Ptolemy *(Turameya)* of Egypt, Antigonus *(Antakini)* of Macedonia, Magas *(Maka)* of Cyrene-all kings ruling about the middle of the 3rd century B.C. and to the countries of Yavanas, Kambojas, Andhras, Pulindas, Colas, Pandyas and Ceylon *(Tambapanni)*.

The mission to Ceylon led by Asoka's son, Mahendra, and his daughter, Sanghamitra, seems to have been very successful, for we are told that Buddhist teaching was firmly established in Ceylon under the patronage of Ceylonese kings beginning with *Devanam-*

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piyatissa. This impetus to missionary activities during Asoka's reign gave a powerful incentive to the Buddhist monks preaching the Buddhist doctrine outside India. Through Afghanistan, they reached Chinese Turkestan and Central Asia, China, Mongolia, Korea and Japan. Buddhist books were translated into Turkish, Urguish, Soghdish, Chinese, Mongolian, Tibetan, etc. There are Turkish and Urguish translations of *Divyavadana*, a Soghdian version of *Udanavarga*, an Urguish version of *Suvarnaprabhasa*, Mongolian translations of *Dasabhumi sutra*, *Suvarnaprabhasa* (at least in part), of *Brahmajala*, *Bodhicaryavatara* and *Vajracchedika*. The whole of the Buddhist *Tripitaka* has been translated into Chinese, the two collections of what are popularly called Kanjur and Tanjur are mostly Tibetan translations of Buddhist books. Collections of Buddhist books, complete or in fragments, have been unearthed in the Gobi desert. The caves of the Thousand Buddhas of which we shall have to speak later were discovered in Western China. Buddhist *Sutras* were carved in stone or on bells and such relics have been discovered in Mongolia and China. In Korea, an inscription has been found which tells of an Indian missionary, Dhyanabhadra, who visited that country. The inscription is in verse, and a prefatory note by Li Se (1378 A.D.) tells about the travels of this Indian priest in India as well as outside.[3] Korea and Japan derived their Buddhism through China.

Burma derived its earlier Mahayana Buddhism from east India and orthodox Buddhism from the Indian immigrants from Andhra country who settled in southern Burma during the first few centuries of the Christian era. These people came to be called Mons and had their own kingdoms. They were later conquered by King Aniruddha in the 11th century A.D., but they had a superior culture and exercised a great influence on the conquerors from northern Burma. The victors accepted the religion as well as the architecture and sculpture of the conquered. These Mons also had Buddhist books in their own language, exemplified by the recently published Mon version of the *Narada Jataka*.

In Siam, Cambodia and Laos the orthodox religion of Stahviravada has taken root, while Vietnam and Viet-minh territories have the Mahayana religion, although Siam, Cambodia and south-east Vietnam were for several centuries under the Brahmanical influence of southern India. The Kedah inscription of about the 5th century A.D., the inscription of Mahanavika Buddhagupta in the Wellesley province of the Malay Peninsula, the Palembang

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inscriptions of about 684 A.D. in Sumatra, the Borobodur stupa of Java, the images of the Buddha in gold and silver discovered only a few years ago in West Borneo show the early emergence of Buddhism in Malaya and Indonesia, and there is the testimony of the Chinese traveller, I-tsing, that Buddhism of the Mulasarvastivedi school existed in Sumatra.

5. The contribution of Buddhism to Indian art.

Most of the early works of Indian Art are Buddhist. There are no examples of buildings from pre-Mauryan or Mauryan times except the sand-stone columns of the palaces of Asoka unearthed in the excavations near Patna. It seems that wood was the main material used for building and therefore no traces remain. There are, however, at least thirty of the tall monolithic pillars of highly polished Chunar sand-stone erected by Asoka, of which ten bear inscriptions speaking of Asoka's efforts to popularise the *Dharma* among the people. Many of these pillars bear the figures of lions, elephants or bulls, the lions on the pillar of Sarnath representing the fearlessness of Buddha's preaching, for the Buddha is often described as roaring like a lion. The total aesthetic effect of Mauryan columns has never been surpassed in later Indian art.

The earliest architectural remains in India are the *Stupas* and the Buddhist caves cut in rock. The *stupas* or cupolas of brick and stone masonary enshrine the relics of the Buddha or his disciples and those at Sanchi are fine examples of this art. Perhaps, in an early stage, the bricks were not even baked as at Bharhut. Later the *stupas* came to have railings, and still later, lofty sculptured gateways as at Sanchi, Bharhut or Buddhagaya, and slabs with highly ornate sculptural work encasing the original stupa as at Amaravati or Nagarjunakonda in the Andhra country.

The carving is in imitation of wood carving and the Lomasa Rsi cave at Barabar and the Chaitya halls at Bhaja, Nasik and Karla (3rd century B.C.—1st century B.C.) reveal the translation in stone of the earlier Indian methods of wood and thatched-roof constructions. The Lomasa Rsi cave is perhaps the earliest representation of a type of building from the Vedic age and has the polish so characteristic of Maurya art. The Chaitya halls at Bhaja and Karla are of an elongated shape at the end of which is an apse. With a nave at the centre and aisles on both sides separated from the nave by pillars. In the apse is a *stupa*, the object of worship, with room enough for devotees to walk around it. Over the entrance, a horseshoe-shaped window enables the visitor to see the top of the

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stupa as well as the vault above. In the vault at Karla, traces of earlier architecture may be seen in the ribs secured in stone, in imitation of wood-work. The Chaitya hall at Bhaja seems to be earliest among caves in Western India and that at Karla seems to be a developed form. In the latter, the pillars and the capitals above them are more artistic than the octagonal pillars in the Bhaja cave. To judge from examples of half-finished caves at Ajintha remarks Benjamin Rowland, 'the workmen began their work from above, obviating the necessity for scaffolding. The rock was tunnelled through at the level of the top of the vault and the "workmen continued quarrying downwards."

Vincent Smith records a shrine in Sholapur district, originally Buddhist but later converted into a Brahmanical temple and so preserved from destruction. It is a long chamber, 26 x 12 feet, with an apsidal end and a waggon-vaulted ridge-roof, perhaps in imitation of a thatched-roof hut of the aborigines. This building Smith assigns to the 8th century A.D. At Chezarla in Guntur district we have also a freestanding Chaitya hall (now converted into a Hindu temple) with a waggon-vaulted roof,[4] the facade reminiscent of the Chaitya arch in the rock-cut caves.

The sculpture at Sanchi, Bharhut or Buddhagaya is also in imitation of wood-carving and represents a translation in stone of the wood-worker's or ivory-worker's technique. The Bharhut sculpture is more concerned with the portrayal of spirits or human beings, and at Sanchi, Bharhut and Amaravati there are numerous representations of *Yaksas* or *Yaksinis* as well as of human beings in the Jataka stories carved on the gateways or railings or on the slabs of stone encasing the stupas, the subjects being almost always Buddhist.

In this connection, it is noteworthy that the Buddha does not figure in the early sculptures at Sanchi and Bharhut, perhaps because he was thought to be too holy for any anthropomorphic representation. His presence is indicated by a *Bodhi* tree, a seat *(vajrasana)*, a wheel or, as at Amaravati, by his footprints. In the latter place two types of sculpture are found: one in which the Buddha is represented in an anthropomorphic form and one in which he is not so represented. It is the Gandhara school, and the school of Mathura-probably a descendant of pre-Aryan Indians-that are credited with the representation of the Buddha in an anthropomorphic form. The artists of the Gandhara school,

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probably of foreign descent, endowed the Buddha with a Greek head and a Roman toga with deep-ridged folds.

This representation of the Buddha in stone may be considered as epoch-making, for it gave an impetus to the making of images of the Buddha throughout the world wherever Buddhism had spread. Even in India, images of gods soon followed in abundance.

In Amaravati quantities of richly decorated sculptures distinguish the slabs which encased the original stupa. Here, too, are to be seen independent figures of the Buddha clothed in opaque robes which cover the whole body including the right arm. This opaque drapery is in contrast with the transparent drapery of the later Gupta period. Smith remarks that Fergusson was of the opinion that the Amaravati school "marked the culmination of the art of sculpture in India". Though he did not entirely agree with this, he is prepared to agree with Havell that Amaravati marbles offer "delightful studies of animal life combined with extremely beautiful conventionalised ornament" and that "the most varied and difficult movements of the human figure are drawn and modelled with great freedom and skill".

In the first two or three centuries of its existence, the Gandhara school failed to settle on a conventional form of the Buddha. Sometimes he is even portrayed with long hair and moustache, wholly inconsistent with the Indian conception of him. Ultimately, however, the figure of an Indian Yogi was devised and accepted in Mathura and at Amaravati, the same conception passing through Khotan to the Far East.

The architecture of the Gupta period is marked by the existence of flat roofs, without steeples of any kind, and such shrines appear to be the prototypes for much of the architecture at Ajintha and Verula (Ellora). Ajintha paintings reveal that the Gupta building was of wood, beautifully carved and painted.

Gupta sculpture is characterised by the richly decorated halo and the transparent drapery. Sarnath has revealed many examples of Gupta sculpture, among them the famous statue of a seated Buddha in white sand-stone, five and half feet in height. Copper images were also developed and in these, too, the drapery is transparent.

A little later than the Gupta age are the sculptures in the caves of Bagh and Ajintha, and in one of the latter the figure of the dying Buddha, about 23 feet in lenth has a great similarity to the

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reclining figure at Kasia in the Gorakhpur district. Even larger figures may be seen in Buddhist countries outside India. The present author observed them at Pegu in Burma and at Bangkok in Siam during his travels in south-east Asia in 1953.

Though the paintings at Bagh and Ajintha are not the earliest they provide the best examples of Indian painting. The oldest may be assigned to the same period as the sculptures at Sanchi (1st or 2nd century B.C.) to which they are very closely related. Most of the surviving fresco paintings at Ajintha are in a very damaged condition. They are to be found in only about sixteen caves, those in cave 17 being on an extensive scale. The bulk of these paintings must have been executed under the patronage of kings of Andhra, Chalukya (550-642) and the earlier Vakataka kings of Berar, this last fact being confirmed by a Vakataka inscription in cave 16. The subjects of these paintings are mostly Buddhist, though in caves 1 and 16 some depict the visit of a foreign embassy, as indicated by the non-Indian pointed caps. The paintings appear on walls or ceilings, and there are even traces of them on pillars. Vegetable, non-oxidisable colours were used which make the paintings appear fresh even today. The earliest designs include elephants, a king surrounded by female attendants (cave 10) and a dying princess as in cave 16.

Griffiths has praised Ajintha paintings in the following words. ("I find the work so accomplished in execution, so consistent in convention, so vivacious and varied in design and full of such evident delight in beautiful form and colour, that I cannot help ranking it with the same early art, which the world has agreed to praise, in Italy.....For the purpose of art-education, no better examples could be placed before an Indian art-student than those to be found in the cave of Ajintha. Here we have the art with life in it, human faces full of expressions, limbs drawn with grace and action, flowers which bloom, birds which soar and beasts that spring or fight or patiently carry burdens-all are taken from Nature's book-growing after her pattern and in this respect differing entirely from Mohamedan art, which is unreal, unnatural and therefore incapable of development".)

Buddhism has contributed not only to Indian art in India but also to Indian art elsewhere. Wherever the Buddhists preached their doctrine, they carried with them their books and their art. In Afghanistan, which at one time formed a part of India, we have several Buddhist monuments, and at Bamiyan two monasteries

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contain huge statues of the Buddha, one about 185 feet and the other 125 feet in height. The French Archeological expedition mentions about 2,000 caves here and 1,000 at Aibak (many of them now in a ruined state). Another statue of the Buddha at the time of *Parinirvana* (death) has been worn away by the weather and is now believed by the local people to be of a lizard or a dragon. Professor Heras of St. Xavier's College, Bombay, visited these Buddhist sites and says that the art there is identical with that at Ajintha. He adds: "The same motives of ornamentation *Chaitya*-windows, *stupas, kirtimukhas*, flowers, animals), the same colour and variety of shadowings, the same *Mahapurusas* of the purely Indian figures, the same almond-shaped eyes, the same delicate and inspiring *mudras*. The realism of Gandhara never entered Bamiyan monasteries. The art of Bamiyan is a perfect idealisation, according to Indian aesthetic canons, of the mysticism of India". Benjamin Rowland, however, does not entirely agree with this statement. He mentions three different types of this art-Sassanian, Indian, and the provincial Indian style peculiar to Central Asia. This art is in contrast with the Buddhist art in Eondukistan which has been considerably influenced by the Sasanians from Iran. Remains of Buddhist monuments are also discovered at Balkh, Charikar, Begram (Kapisa) and Jallalabad.

Buddhist art is likewise represented at Kizil in Central Asia and in the figures in the Thousand Caves of the Buddhas at Tun-huang in China. The wall-paintings in these caves are closest to the murals of Bamiyan, which, as we have seen above, are connected with the paintings at Ajintha. The so-called lantern-roof at Bamiyan is found at Kizil and at Tun-huang. The sculptures and paintings of Khotan and Karasahr show affinities with Indian art. the Jataka scenes at Miran in Chinese Turkestan reveal a relationship with the Gandharan relief-sculpture; the figures in the Vessantara-Jataka with an Indian *dhoti* covering the lower part of the body and an *uttarasanga* covering most of the upper part and the vividness in the painting of watersprite at Dandan Uiliq in the case of Khotan suggest that artists were probably Indians.

To the west of Peking in Shansi-Hopei province, 21 big caves thought to be the oldest Buddhist monuments in China, have been discovered. Cave 11 has a tablet recording a meeting of 54 disciples who resolved to erect a statue of the Buddha. Although the architecture is Chinese, the sculptures are in the style of Bamiyan, Gandhar and Ajintha, and the figures are Indian. Ta-tung, Sian,

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Loyang and even Peking were at one time centres of Buddhism, while in the newly-discovered grottoes on Maichi mountain (Shansi province) some figures are shown with Indian drapery like the *dhoti* and the *uttarasanga* and wearing crowns.

The characteristics of Bamiyan art not only spread to Central Asia and China, providing prototypes for much Chinese Buddhist paintings in the T'ang period, but also inspired the famous cycle of paintings at Horyuji in Japan.

Coming to southern India and southern Asia, we find that the influence of the Amaravati and Ajintha schools is noticeable at Mamallapuram or the Seven pagodas on the sea-coast below Madras, although with the one striking difference that their subjects are not Buddhist. In the rock-hill of Kalugimalai in the Tinivelly district, which was a part of the pre-historic Pandya kingdom, relics of Buddhist and Jain influence abound. The waggon-shaped roof inherited from the Buddhist caves of Ajintha is found at Mamallapuram and the figure of elephants so abundant in Buddhist art from the time of Asoka to the time of Ajintha reappear.

The monuments at Mamallapuram are of great importance in indicating the development of later Dravidian architecture and sculpture, because they reveal the dependence of the late Hindu style on Buddhist architecture. The Dharnmarajika *stupa* is rightly considered an adaptation of the Buddhist vihara. On the top of the building is a bulbous *stupika* (a miniature *stupa*), which is repeated at intervals on all the four sides on each of the lower levels of the structure. As in Buddhist art at Ajintha there is the over-crowding of the figures of gods in the scene of the 'Descent of the Ganges'.

In Ceylon, the *stupas* at Jetvanarama and at Abhayagiri in the former capital of Ceylon, Anuradhapur, obviously draw their inspiration from those at Sanchi although they are much enlarged. The *stupa* of Jetavanarama is about 250 feet in height and stands on a platform about 8 acres in extent. Statues of the Buddha found in Ceylon have obviously drawn their inspiration from one or another of the Indian schools. The animal motives of elephant, lion, bull and horse found in the moon-stones peculiar to Andhra and Ceylon can be traced to the animal motives on Asokan pillars. The wall-paintings at Sigriya remind us of the frescoes at Ajintha.

In Burma, the *stupa* of Kuang Hmudaw at a place in the vicinity of the Sagain hills and, in Laos, the *stupa* of—Vat Visun in Luangprabang certainly derive from the Indian model at Sanchi,

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though in Burma, Siam and Cambodia *stupas* with tapering pinnacles, sometimes reaching an enormous height as at Schwedgon in Rangoon, mostly predominate. The temples of Ananda, Thatbannu have an architecture derived from East India. At Pagan, there is a temple built in close imitation of the Buddhagaya temple. In Siam, Cambodia, Laos and south-east Vietnam, we find the influence of South-Indian Dravidian art which was certainly based on Buddhist art.

Mahayana and Vajrayana Buddhist influences appear in Indonesia. The plan of the main temple of Chandi Sewu is similar to that of the Pala temple at Paharpur. The close relation between Java and East India is confirmed, says Benjamin Rowland, by an inscription of Javanese Baladeva at Nalanda and by the presence of Nalanda images in Java. The *stupa* at Borobodur is the supreme monument of mystic Buddhism in Java. It is a building which in its style and iconography is one of the great masterpieces of religious art in Asia. Its nine storeys represent the different planes of life in the universe and the spiral ascent to the top symbolizes the possibility of an individual's ascent to the highest type of life.[5] The ascent to the highest terrace perhaps symbolizes the escape from materialism and the world of flesh and attachment into the Void or the Absolute.

The Buddha statues on the stupa possibly derive from the great masterpieces of Gupta art, for example, the statues at Sarnath and Lalitagiri in Orissa, while the Jataka scenes may be compared to those at Sanchi and Bharhut. The Buddha images in Cambodia also have the transparent sheath-like robes characteristic of Gupta art.

6. The contribution of Buddhism to Indian literature.

There are two main divisions of Buddhist literature in India: *(i)* Pali canonical literature and *(ii)* Buddhist Sanskrit literature. The former is, in the main, the earliest available Buddhist literature, to which we must go for the earliest stage of any Buddhist doctrine. In this literature, the *Vinaya-pitaka* and the *Sutra-pitaka* are naturally more popular than the obstruse *Abhidharma Pitaka*. The *Vinaya-pitaka* expounds the rules of conduct laid down for the personal lives of the Buddhist monks and nuns, as well as for their community-life in the *viharas*. Several stories tell when and where a particular rule was first laid down and how and why it was further modified in the light of experience, for Buddha, as a practical man, always allowed such modifications if

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they were proved to be necessary. In these stories we have a rich fund of material, which tells us about the social, religious, political and economic conditions of northern India during the centuries preceding the Christian era.

The *Sutra-pitaka* seeks to convey the essential teachings of the Buddha to ordinary people by means of dialogues. It is a collection which has supplied what may be called books of world-literature, such as the *Dhammapada* and the *Suttanipata*. The former is a small manual of 423 verses suited to the layman wanting to learn the elements of early Buddhism. The latter is a collection of verses telling of Buddhism in its primitive stage, when monks simply wandered from place to place preaching the Buddhist doctrine and when they had not yet secured the settled monastic life. Of this collection, the oldest is apparently the *Atthakavagga* which explains that the Buddhist monk kept himself aloof from all kinds of discussions and disputes about private philosophical views. Additionally, this text contains at-least three of the passages referred to in Asoka's Bhabra edict. These are suttas nos. 12, 25 and 54 corresponding respectively to *Muni-gatha, Moneyasute* and *Upatisapasine* of the above-mentioned edict. The book of the Jatakas is also very popular and is useful to the students of folk-lore and social conditions in Northern India. Many of these Jatakas are carved on the Buddhist monuments at Sanchi, Bharhut etc.

Among Sanskrit works it is only possible to mention such works as have secured a prominent place in Indian literature. Among these *Mahavastu*, a *Vinaya* text of the Lokottaravadins, has assumed importance from the linguistic point of view since it provides examples of what Edgerton has called Hybrid Sanskrit. It has many passages which are Sanskrit versions of suttas found in pali texts. *Lalitavistara* gives an incomplete account of the life of the Buddha in a Sanskrit which is far from pure, but another, although also incomplete, account in pure Sanskrit occurs in Asvaghosa's *Buddhacharita*. The author was a very eminent Sanskrit poet and it is thought that perhaps Kalidasa is indebted to him. *Prajnaparamita* texts and the *Madhyamika-karika* along with Candrakirti's Commentary are considered outstanding examples of the Madhyamika school, and have secured a place in Indian philosophical literature. Buddhapalita, Bhavaviveka, Dinnaga and Dharmakirti are great names in the history of Indian logic. *Lankavatara-sutra* and *Yogacarabhumisastra* (recently discovered

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in its original Sanskrit form) represent the views of the Yogavacara school, of which Asanga is considered a leading exponent. His young brother Vasubandhu is known for his *Abhidharmakosa*, the original *karika* as well as his own *bhasya*, which also has now been discovered by Rahul Sankrityayan and will soon be published by the Kashiprasad Jayaswal Research Institute, Patna. *Saddharma-pundarika sutra* develops the cult of Amitabha and is the basic text of the T'ien T'ai school in China and very popular in the Far East in local translations. *Karandavyuha*, an Avatamsaka sutra, recognizes the principle that every human being has in him the spirit of the Buddha, even though he is unaware of it. In later Buddhism, stotras, Dharanis and Tantric texts came into existence, several of which have been lost in Sanskrit but remain in Tibetan and Chinese translations. Some of them are carved on stone or bells in the Far East.

Although Buddhism gradually declined in India from the 8th—9th centuries onward, it is interesting to note that, except at the hands of the Muslims under Bakhtyar Khilji at the beginning of the 13th century A.D., the Buddhists did not suffer from nation-wide persecution. But owing to the introduction of a very wide pantheon among the Mahayana Buddhists, owing to the rise of Tantrism among both Buddhists and Hindus, owing to many features of Buddhist religion, philosophy and organization being accepted by Sankara, the Buddhists and the Hindus were gradually brought nearer together, and thus Buddhism was gradually absorbed by Hinduism.

There are a number of Telugu inscriptions of 12th—14th centuries A.D. referring to Buddhist institutions and to gifts made to Buddhist *viharas*. The temple of Amaresvara at Amaravati in the Andhra country has a marble stone pillar recording the gift of a village to the Maha Caitya of the Caityakas at Amaravati. In the Karnataka territory, inscriptions at Belgami, Shikarpur taluq, Shimoga district, dated 1065 and 1067 A.D. (Saka 986, 989) refer to the Goddess Tara Bhagavati and to gifts of land made for the maintenance of temples dedicated to her.

Buddhism has also contributed, directly or indirectly, to philosophies and texts in early or medieval Indian languages. In Tamil, we have *Manimekhalai* which clearly shows traces of the Buddhist logic of Dinnaga, *Virasoliyam*, written by the Buddhist author, Buddhamitra and *Sivajnana-siddhiyar by* Arunandi in the 13th century A.D. We have already shown above that the saints of

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medieval times show a striking similarity in thought and practice with the Buddhist, particularly those of the Mahayana school. It was the Mahayana school which brought Buddhism nearer to Hinduism, particularly through the cult of devotion, the representation of the Buddha in images, and on account of their belief in an active life of kindness and service to others (including non-human beings). The literature of the medieval saints all over India show these common features. In Marathi literature, Jnanesvari (13.151-52) contains similes very common in Buddhist books, particularly in *Milindapanha*. We have also the use of the word *sunya* and *Mahasunya* for the highest reality in the same early text (6.273; 13.925) of Marathi. The latter word is also used in the literature of the Chaitanya School. It would be well worth investigating whether this has something to do with Buddhism and its influence-perhaps indirectly, through earlier works in Sanskrit-for the use of the word in this sense is found only in post-Buddhistic Upanisads. Muktesvara, a Marathi poet of the 17th century A.D., makes mention of the Buddhist deity Tara and the Tantric Vajradevi who are identified with a Hindu goodess.

REFERENCE

1. In this connection it is interesting to note that even Jain monks, who have been the staunchest followers of *ahimsa*, had to eat such meat. This has been proved by the late Professor Dharmananda Kosambi in his Marathi book *Bhagavan Buddha*. 2nd part. pp. 97-102 (Nagpur and Poona, 1941).

2. Sunita, a sweeper, Thera-gatha, 620-631; Sopaka, an untouchable, ibid, 48-86

3. A Brahmi inscription carved there in stone has been discovered. See V.V. GOKHLE, "A Brahmi inscription from Tun-huang", Sino-Indian Studies, vol. I. part 1. pp. 19-23.

4. I noticed a similar building used for patimokkha-recitation among the Ruins of Pagan in 1953.

5. This style of building with terraces at different levels and with the seat of the Highest on the topmost terrace is also noticed in the famous temples of Angkor in Cambodia. Also the stories carved on the walls may be compared with those on the walls of temples at Angkorvat.

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10. Buddhism and Indian Culture

D.C. Ahir

In the words of Mrs. Rhys Davids, the advent of the Buddha was "a milestone in the history of human ideas", and He was "a man reckoned for ages by thousands as the Light not of Asia only but of the World". Truly, the ideas of Gautama the Buddha have moulded the lives of millions and millions of men and women throughout the world during the long span of 26 centuries. His nobility of character, His wisdom and His greatness as a teacher are immeasurable.

The Buddha was a Great Spiritual Teacher and Preacher. He was also a great Social Reformer. Before His advent, the social and religious laws in India, as revealed by the Vedic literature, folk tales, Jataka stories and other sources, were rigid, partisan, oppressive and even cruel for the vast mass of the people. Of course, the Aryans were religious minded, but for morality except as to customs within the clans, they had no respect. In those days slavery was quite common. Contrary to the principle of freedom of profession, the children of the slaves were generally forced to take up the same profession in life. The condition of women was also far from satisfactory. As regards education, birth right of every human being, the large mass of middle class people and the lower strata of society were denied its benefits and the Brahmins and Kshatriyas had rather monopolised it. Of all the communities, the condition of the Sudras was the worst. They were taught humility towards the higher castes by a series of brutal regulations. If he learned to recite the Vedas, the tongue of a Sudra was cut out; if he defamed a man of the higher caste or expressed contempt for his caste or name, a red-hot iron was thurst into his mouth. Not only that, the whole social structure was based on the principle of inequality, and that rule applied to their rights and privileges as well. Even the

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punishment for secular offences was based on the principle of inequality, the Brahmins always getting the minimum and the Sudras the maximum.

The Buddha revolted against such oppressive social laws, and proclaimed His new philosophy of Liberty, Equality and Fraternity for the common welfare of all. Verily, it was the Buddha who for the first time attacked the fortresses of privileges, caste-system, ritualism, religious fanaticism, superstitions, and ignorance. Again it was the Buddha who expounded the transcendental philosophy of universal brotherhood and equality in all respects. Lord Buddha was, therefore, the creator of the virtues like individual liberty, toleration, fellow-feeling, compassion, non-destruction of life (*ahimsa*), moral character, benevolence, service and sacrifice.

The Blessed One's concerted campaign against caste-system needs no narration. The doors of His *Sangha* were open to all irrespective of status in the society. He said each and every man or woman by dint of his or her labour is capable of attaining *Nirvana.* Not only that, He took practical steps to eradicate this evil. These steps were: His emphasis on not to accept anything unreasonable simply because it was recorded in the scriptures or was upheld by other authorities, exposing the myth of hereditary superiority claimed by the Brahmins, encouraging the down-trodden by dining at their houses; and accepting the low and lowly as equal members of the Sangha. He said, 'worth' not 'birth' should be the measure of a man.

It is truism to say that it was only as a result of the teachings of *Maitri* and *Karuna* of the Compassionate One that the Indians turned to vegetarian diet. Asoka, the first Buddhist Emperor, was the first Indian Monarch to proclaim the sanctity of animal life and to induce people to abstain from killing animals wastefully and on religious grounds. Harsa, the last Buddhist Emperor, too soon after his ascendence to throne issued a royal decree to the effect that no one in his dominion was to eat meat. Later on, taking cue from the Buddhists, the Vaisnava and Saiva saints preached the adoption of vegetarianism.

In the pre-Buddhist India, education had two basic features. Firstly it was restricted to the upper strata of society-mainly Brahmins and Kshatriyas, and secondly it was essentially based on an individual teacher with his small group of pupils i.e. the *gurugrha* (the Teacher's House) system. The Buddhists revolutionised both these concepts. They made the learning open to all and

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introduced the system of organised schools in the monasteries. These monastic institutions later gave birth to the well-known universities like Nalanda, Valabhi, Vikramasila, Jagaddala and Odantapuri. Education in these monastic universities was not confined to the training of monks only but they had become in the real sense the seats of culture and learning. Thousands of students who flocked to them were not only from the different parts of India but some came from foreign countries as well. Thus the Buddhists were the first to establish big seats of learning. Likewise they were the first to establish libraries in the modern sense of the word. Celebrated Libraries existed in the Buddhist Viharas at Nalanda, Valabhi, Vikramasila, Jagaddala and Odantapuri.

Soon after the *Mahaparinirvana* of the Buddha, relic worship came into vogue. This trend of devotion gave birth to the art of sculpture because the people felt the necessity of some figure before which they could bow and signify their gratefulness. In early stages Bhagwan Buddha was depicted by symbol only. To depict his birth, Mother Maha Maya was shown in the Lotus with a white elephant coming to her. His renunciation was shown in the Lotus with a white elephant coming towards her. His renuneiation was shown by a horse without its rider. His enlightenment was depicted by a vacant mound *(Asan)* under the *Bodhi* Tree. The *Dharma-Chakara-Parivartana* scene was depicted by a *Chakra* only. On Asoka's Rock Edicts the Buddha has been symbolically represented as an elephant. The figures bear the Brahmi Label *'Gajatame'* 'the best Elephant'. The Asoka pillars with beautiful capitals of lions, bulls, etc. are master-pieces of early Indian art. The tradition put into motion by Asoka was continued by the Buddhist votaries who followed him, and by the second century B.C. the Buddhist art had entered into a phase of intense activity. The fine sculpture on the railings and gateways of the *stupas* of Sanchi (Bhopal) and Bharut (Central India), Amaravati and Nagarjunkonda (Andhra Pradesh) belong to this period. As a matter of fact the great Buddhist *stupa* at Bharut is the earliest example of sculpture found in India leaving aside the Indus Valley Civilization. During Kaniska's reign (1st century A.D.) the image of the Buddha also came into vogue. Two important schools of the Buddhist art and sculpture were Gandhara and Mathura. The Mathura Museum is testimony to the marvellous heritage of the later school. The Buddha images made here in the 5th century A.D. are considered the greatest creation of Indian Art. For another glorious example of the Buddhist art, we have only to look at the

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world famous Ajanta-Ellora caves. Hewn from the living rock, richly sculptured and the beautiful paintings on the walls, pillars and ceilings of some of the caves, they are the best remains of ancient Indian art.

Whether in art or architecture, the story of ancient India begins with the Buddhist. The Buddhist architecture falls under three main heads-*Stupas, Chaitya* halls and Rock cut caves. These have been discovered in abundance throughout the country and are a source of inspiration to the modern architects. The popularity of the Sanchi Gate and the Ajanta window can be judged from the fact that these have been adopted as patterns in many Government and private modern buildings.

When, after the freedom, the Constitution-makers turned to history to find out an ideal, which may be Indian and at the same time suitable for modern times, they were not disappointed, Asoka the Great had all what they wanted. They readily accepted 'Lion Capital' of Asoka's Pillar at Sarnath as the Emblem of the Government and *Dharma-Chakra* (the wheel of law) as the central part of the National Flag. They also accepted the concept of a welfare and secular State preached by Asoka. Asoka's was truly a welfare State. His sole desire was to make people happy here as well as hereafter. He says, "There is verily no duty which is more important to me than promoting the welfare of all men."

The contribution of Buddhism to Indian thought is par excellence. Apart from producing an independent, most elaborate, convincing and up-to-date system of philosophy it has influenced the Hindu scholars and philosophers to a great extent. According to Dr. Surendranath Das Gupta. "Most of the highest teachings of the Puranas can be read word for word in the Buddhist scriptures which preceded them. Many of the myths and stories of the Puranas too owe their origin to the *Jatakas* and the *Avadanas*. The whole of Patanjali's *Yogasutra* with its *Vyasaybhasya* does not seem to be anything more than a Hinduised version of Buddhist yoga." The popular Hindu works like the *Ramayana*, the *Maha-Bharata* and the *Bhagvad Gita* are not only post-Buddhistic but also indebted to Buddhism in many respects. Even Sankara the greatest Hindu philosopher of the 8th century, borrowed his vedantic doctrines, his dialectics and his methods of approach from the teachings of Lord Buddha. To quote again the words of Dr. Das Gupta "I yield to none in my profound respect for the great teacher Sankara, but a careful analysis of his writings demonstrates

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indisputably that he largely borrowed his doctrine, his phraseology, his dialectics and his method of approach from Buddhism. Not only Sankara, but many of his followers like Sriharsa, Anandjnana and others who have constructed the *Vedanta* into a rational system of philosophy deliberately followed the foot prints of Nagarjuna and other Buddhist writers."

Doubtless, Buddhism has left a deep impression on the Indian culture. The present form of Hinduism has underneath its surface a thick layer of Buddhism. Dr. S. Radhakrishnan, Second President of India says: "Buddhism has left a permanent mark on the culture of India. Its influence is visible on all sides. The Hindu faith has absorbed the best of its ethics. A new respect for life, kindness to animals, a sense of responsibility and an endeavour after higher life have been brought home to the Indian mind with renewed force. The Brahmanical systems, as a result of Buddhist influence, cast into the shade those parts of their religion which were irreconcilable with humanity and reason."

In sum, Buddhism made the following notable contributions to Indian culture:

(i) By preaching that 'worth' not 'birth' is the measure of man, it loosened the rigidity of caste-system.

(ii) By making learning open to all, it opened the doors of prosperity for the lower strata of society.

(iii) By attacking superstition, blind faith, ritualism and intellectual slavery, it widened the horizon of thinking of the masses and prepared the ground for social reforms.

(iv) By preaching *Ahimsa, Maitri* and *Karuna,* it made the people conscious of the value of life and turned them away from bloody sacrifices.

(v) By placing premium on morality, it gave the right interpretation of '*Dharma*' to the people.

(vi) The galaxy or its saints, scholars, poets and philosophers have left immeasurable influence on the later Hindu thought.

(vii) The Indian art and architecture originated and achieved perfection first of all under Buddhist influence, and

(viii) The Indian culture spread throughout Asia only through Buddhism. None else but the Buddhist missionaries carried the torch of Indian culture and civilization far and wide and made India the Cultural Guru of the World.

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11. A Study on Early Contributions of Buddhism to Japanese Culture

Saroj Kumar Chaudhuri

According to Nihon Shoki or Nihongi, the first official history of Japan compiled in 720 A.D., Buddhism was introduced to Japan from Korea in 552 A.D. It was a period when Japan, a confederation of clans, was trying to evolve a unified centralised state under the leadership of the imperial clan. The society was by and large tribal in character, much backward compared to those of China and Korea. A steady stream of migrants brought elements of advanced continental culture, and these immigrants settled in the land with somewhat privileged status. This can be judged from the records in Seishiroku, compiled in 814, which say that out of a total 1177 noble families, 381 families, *i.e.*, about a third, were of Chinese or Korean origin [1] Before the introduction of Buddhism, few people knew reading and writing and technologies directly involved with material life. Architecture and metal casting etc. were very primitive considering from the few specimens that have come down to us. However, with the introduction of Buddhism a great change came in the intellectual and material life of the Japanese people, and within a few centuries the country was transformed into a highly civilised nation agog with activities encompassing every sphere of cultural life. This transformation was achieved through imported ideas, and those with Buddhistic connection recorded in Nihon Shoki, some of which are mentioned below, form an impressive reading.

In 578 we find a Korean king sending a number of volumes of Buddhist scriptures, monks, a nun, a maker of Buddhist images and a temple architect. [2] In 588 another king sent Buddhist monks, Buddhist relics, temple carpenters, maker of braziers and chargers, pottery makers and a painter. [3] In 595, a Korean monk migrated

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and became the tutor of the Prince Imperial. Prince Shotoku [4]. In 602 a monk came from Korea well versed in calender making astronomy and geography along with books on these subjects and taught these subjects.[5] In 609 a king of Korea sent a monk who was well versed in the Chinese classics and also knew the techniques of making painters' colours, paper and ink. He is also credited with making the first mill in Japan.[6] The very fact that these have been recorded in the official history of Japan clearly shows the vital importance these had in the national life of the Japanese people. This also gives an idea of magnitude of borrowing from the continent as only a very small fraction of the borrowings has thus been recorded.

Buddhism and the Japanese State

The greatest name associated with the introduction of Buddhism is Prince Shotoku who became the Regent in 593. He is considered to be the 'founder of Japanese civilisation as well as of unified Japanese nation'.[7] He proclaimed Buddhism as the religion of state and laid foundation of the Buddhist establishment constituted by learned and disciplined monks. It is significant that he founded the temple of Tennoji near the sea on a hill of present day Osaka and through it admitted embassies and missionaries and immigrants.[8] In other words, he conceived the idea of introducing the new advanced elements of culture and technology from the continent through the gateway of Buddhist communion.

It is also significant that Prince Shotoku opened diplomatic relations with China in 607. The Buddhist concept of innate equality of all human beings found expression in this opening of diplomatic relationship. The first letter he sent to the Sui court started with a tone of equality: The Son of Heaven in the land where the sun rises addresses a letter to the Son of Heaven in the land where the sun sets.[9] By this insistence on equality in relation with China, we can say, he laid the foundation of Japanese nationalism. It is very likely that the term *tenno*, meaning 'heavenly emperor', for the Japanese monarch was evolved by him in view of the term *tenshi*, meaning 'child of heaven' used for the Chinese monarch.[10] We also find Japan adopting the name *'nippon'* or 'the land where the sun rises' officially within twenty-five years of Prince Shotoku's death.[11]

Prince Shotoku also saw a model of unified state under the leadership of the emperor in the Buddhist monastic organisation in a strife-torn society where the imperial authority was under

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constant threat. The Buddhist monastic establishment as well as its missionary work, being absolutely unproductive in material sense of subsistence, had to depend on state grants. In return they worked for consolidation of state authority over the nation. Thus the state and the Buddhist establishment worked hand in hand for the unification and consolidation of the nation, and Buddhism under this scheme is known in the Japanese history as *Kokka Bukkyo* or state Buddhism. Along with the Confucianists, the Buddhist monks also took an active part in the government. They served as the tutors of the princes of royal blood together with the Confucianists. One example of participation of Buddhist monks will be cited here to illustrate the point. Omi no Mifune renounced the world at a very tender age and studied Buddhist scripture and Chinese classics under monk Dosen. He became a layman under an imperial order and served the government in various capacities. He became the head of the University and was made a national doctor.[12]

Just like the state machinery, attempts were made to keep the Buddhist establishment a special preserve of the ruling class by keeping its doors open only to those with noble birth. The novices had to pass examination to join the monastic order, and functionaries like archbishop etc. were appointed by the government.[13] Surveillance was maintained over the clergy through appointment of Temple Commissioners and Chief priests.[14]

The origin of social welfare work also can probably be traced to Buddhism. The Shitennoji temple complex of Osaka built by Prince Shotoku was probably the first attempt in Japan in this direction. The temple had four sections for the purpose, *viz.*, *seyakuin*, for cultivation of medicinal herbs and distributing medicine, *ryobyoin*, for hospital treatment of the sick, *hidenin*, for sheltering destitute, and *kyodenin*, for training the people in the path of virtue.[15]

Buddhism in Japanese Intellectual Life

Confucianism, introduced a little earlier than Buddhism, played a very important role in consolidation of the Japanese nation, but the intellectual life of the period and of subsequent centuries was dominated by the philosophy of Buddhism. For about a thousand years from its introduction upto about the sixteenth century the Japanese intellectual life was dominated by the Buddhists and even the eminent Confucianists were ardent Buddhists in faith. One reason for Buddhism attracting the best minds of the time can be found in the organisational set up of the Buddhist

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establishment. Confucianism stood for benevolent administration under a just ruler enjoying the mandate of heaven. So long this mandate remained, a Confucianist had to remain satisfied with the next high post, *viz.*, prime ministership rising to the post through merit. But the Japanese political life eliminated any such possibility of promotion through merit as all the key posts were controlled by the powerful clans. Even the emperor was helpless against the system as is examplified by the case of Sugawara no Michizana (d. 903). When this eminent scholar and Confucianist, belonging to no powerful clan, posed a threat to the post of prime ministership, the most powerful position in the nation at the time with the backing of the emperor he was promptly banished.

The Buddhist organisation on the other hand, was a hierarchical set up with intellectual capability being the sole criterion for rising to the top. The democratic atmosphere was very much conducive to intellectual pursuits, and the homogeneous class character of the members also contributed to this. As spiritual teachers of the emperors and other powerful clan leaders the eminent monks enjoyed an exalted position, and liberal grants from the government as well as from the clans made the temples very rich. This promise of fame and wealth attracted the best minds of the time for whom the ruling oligarchy had made the government a closed door. Thus the Buddhist establishment became the centre of intellectual activities and the compulsory Confucian training of the monks gave them an edge over the Confucianists. [16]

It is doubtful if the Japanese were aware of philosophical contents of Buddhism at the time of its introduction. The first Japanese to become aware of this aspect of religion was again Prince Shotoku. He wrote commentaries on *Srimaladevi Sutra*, *Vimalakirti Sutra* and *Saddharma-pundarika Sutra*, besides delivering lectures on these Sutras.[17] Of the numerous temples built by him the Horyu Gakumonji, known at present as Horyuji, is of special interest as he conceived it as a centre of Buddhist learning as the term *gakumon* (learning) indicates. The book Horyuji Garan Engi narabi Ruki Shizaicho of 747 mentions studies on *Vinaya* school, *Sanron* school and *Yuishiki* school being carried out here.[18] This was probably one of the earliest attempts at understanding Buddhist metaphysics in Japan. One of the concrete outcomes of these early attempts was the establishment of the school of *inmyo* or *hetu-vidya*, propounded by Dignaga and others, which has maintained unbroken tradition till recent times.

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The tradition of Buddhist scholarship was further strengthened by the monks who returned from China. Prince Shotoku initiated the tradition of sending student-monks to China together with the embassies to study various aspects of Buddhism. These student-monks studied in the famous monasteries of Tendai and Godai, the leading centres of learning in China. One of the early monks to study in China was Dosho (d. 700) who studied under Hiuen Tsang. He was also the first Japanese to popularise the practice of cremation in Japan.[19] The tradition of scholarship established by these learned monks found its culmination in the establishment in 785 A.D. of the Tendai monastery of Enryakuji, also known as Hieizan, which became the foremost centre of learning for the subsequent centuries only to be rivalled by the monastery of Koyazan. Centuries later the Jesuit missionary Francis Xavier wrote that each of these was frequented by about three thousand and five hundred students.[20] These two monasteries together with other lesser ones kept the torch of intellectual activities burning in Japan and set the pace for subsequent developments in Japanese thought. To sum up the Japanese intellectual life from the time of Prince Shotoku upto about the sixteenth century was almost completely dominated by the Buddhist monks.

Buddhism's Contribution to Japanese Art

It is probably in the field of art and architecture we find the finest expression of Buddhism's influence in Japan. The level of material culture of Japan was very low when Buddhism was introduced, but within a century of its introduction we find construction of grand temples and casting of beautiful Buddhistic images going on in full swing.

On the ceremonial side Buddhism needed magnificent temples with fine images and pictures of Buddhist pantheon. During the time of Prince Shotoku we find all the nobles vying with each other in erecting temples.[21] Again, Nihon Shoki mentions a large number of temples erected by the central authorities during the period. A large number of Buddhist images were also cast like the sixteen foot bronze image in 606.[22] All these needed mobilisation of resources which was considerable in view of the primitive state of economy of the country. One of the victims of diversion of funds to these new religious activities was the conventional practice of costly burial. An idea of this can be had from an entry of 642 in Nihon Shoki where it mentions the Prime Minister Soga Yemeshi

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levying all the people of the land as well as the serfs of 180*be*
construct two tombs, one for himself and another for his son.
Again, Empress Suiko in her dying injunctions in 628 forbad
costly interment [24] Further in 646 we find identification
construction of tombs as the cause of national impoverishment, a
consequent laying down of regulations on tomb construction f
different categories of people.[25]

These religious constructional activities encouraged migratio
of Chinese and Koreans knowing the techniques of temp
architecture, metal casting, tile making and other crafts. The wal
of the temples were decorated with murals of Buddhist theme
Although most of the earliest works of this period, known as Asu
period, have been lost, the few that have survived as well as t
written records give some idea of these works.

One of the earliest specimens of the temples of this period
the Horyuji temple built by Prince Sholoku himself. The prese
structure was built in the eighth century after the original w
burnt down, and is said to be an exact replica. This as well as t
temples of the subsequent Nara period, *i.e.*, of the eighth centur
give us an idea of impact of Buddhism in the field of architecture
the Japanese knew only very primitive thatched structure till t
advent of Buddhism. Although the temple structure of Horyuji w
destroyed by fire, some of its murals have been saved. A glance
some of these reminds one of the frescoes of Ajanta showing that t
Ajanta technique had reached Japan along with Buddhism.
When Prince Shotoku died his pious wife thought that the Prin
had taken birth in the paradise of *jodo* or Pure Land. To have
view of the *jodo* paradise she commissioned three artists and h
court ladies to prepare a tapestry on the theme. Now in fragme
tary state it shows various Buddhist service. [27] Curiously enough
also shows a rabbit inside the moon, showing that this Indi
legend had reached Japan in such an early time. Another high
decorated object of art is the altar of family chapel called *zushi*. T
finest specimen of this is the *Tamamushi no Zushi,* preserved in t
Horyuji temple. It is called so because its metalwork was decora
with the shining wings of an insect *tamamushi*. The paintings h
are executed on wood in a mixture of liquor and a kind of oil pa
called *mitsuda* and is perhaps, as one art critic says, are 'the earli
oilpaintings in the world' [28] .The scenes depict the Nios or
guardian kings, Buddhas, Bodhisattvas, Buddhist service,
Sumeru and Jataka scene. [29]

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Quite a number of *sutras* illustrated with pictures produced during the Nara period have survived. Again, Tantrik *mandala* pictures were also produced [30]. Beautiful lacquor wares dating from the Asuka period are also known. [31]

A large number of icons and other Buddhistic images were also cast during this period. These show the high level in metal casting technology achieved during the period. These being durable in nature have survived the ravages of time in large numbers. Statues of a large number of Hindu gods and goddesses adopted into Buddhism as well as various Buddhist deities and disciples of Shakya Gautama have come down to us. Beautiful statues of Lakshmi, (Brahma, Indra, Dhritarastra, Virupaksha, Gandharva, Arhats, Rahula, Subhuti and others in large numbers have come down to us.[32] One interesting statue is that of standing Kwannon in something like *tribhanga* pose.[33] Two other similar statues of Suryaprabha and Chandraprabha are also known.[34] Again, statues of eminent monks of the period like those of Ganjin and Gyoshin are also known.[35] What is noteworthy is that no statue of any emperor or important political personality of the period is known. However, a picture of Prince Shotoku together with his two sons, considered to be one of the earliest specimens of portrait painting in Japan is known.[36] Bronze ceremonial objects crowns and halos at the back of the statues with exquisite designs and motifs have also come down to us in large numbers.

Buddhism and Japanese Literature

Buddhism had to wait till about the twelfth century for exerting any discernible influence on the literature of Japan. The early Japanese literary works remained by and large secular with the influence of Chinese literature paramount. Buddhist influence in literature started appearing only in the twelfth century when widespread civil war rendered the court aristocracy of the Heian era totally powerless both economically and politically, and the rising military class was to busy in strife for survival to devote to literature. So the burden of keeping the light of literature burning fell on the shoulders of the monks, the intermediate group encompassing both the classes.[37] The widespread destruction caused by civil war confirmed the Buddhist belief that the world had entered the era of *Mappo*, an age of degeneration of the *dharma* and of vice and strife. This belief is reflected in all the major literary works of the period excepting probably one, *Shinkokinshu*, a collection of poems, even where monks like Saigyo

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were important contributors. The two other major works of t period, *Heike Monogatari* and *Hojoki*, are deeply steeped wi Buddhist religious theory of *shogyo muju* or impermanence of things. The former deals with the rise and fall of the Taira clan, a the latter describes the events, notably the calamities, witnessed the author in a deeply pessimistic tone.

Stories related to the Buddha, his disciples and Buddhi miracles became very popular among the masses with the propag tion of Buddhism among the common people. The monks qui often took the help of stories and scrolls depicting Buddhist virtu in their sermons to reach the heart of the people.[38] This gave rise a vast mass of folk literature called *Setsuwa Bungaku*, those wi Buddhistic theme constituting a substantial percentage. A numb of collections of these folk tales have come down to us since t eleventh century, and their Buddhist content is considerable. T largest collection of these stories can be found in *Konjaku Monog tari* compiled in all probability in the eleventh century. It is divide into three parts. The first titled *Tenjiku* or India contains stori related to India, the second titled Shintan or China contains stori related to China and the third titled Honcho or Japan has stori related to Japan. It is very interesting that the legend of Rishyash inga and some stories of Panchatantra feature in this collection.[39]

Buddhism and Japanese Linguistic Studies

Another field where Buddhism has made a major contributi is the field of Japanese language and linguistic study. T contribution was made via Sanskrit, which became popular amo the Buddhist clergy with the ascendency of the Tantrik school. Buddhism in Japan during the ninth and the tenth centuries. Tantrik rituals *mantras* played the cardinal role and it w necessary to pronounce the *mantras* correctly. This stimulated study of the science of phonetics. The Buddhist monks had to stu the Buddhist scripture in their Chinese translation. And th evolved a system of using the Chinese characters phonetically omitting a part of a character and pronouncing this truncat character with the sound of the original character. By this syst the Japanese monks evolved a limited number of truncated a simplified characters and used these for recording the sounds thousands of Chinese characters. From these two native scr forms, Katakana and Hiragana, or *kana* script in short, evolv According to Arai Hakuseki (1657–1725), the greatest Japan scholar of his time, the concept of forming the phonetic script

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truncating the Chinese characters was derived from the *yuktak-sharas* or compound consonant script of Sanskrit.[40] We know that in a *yuktakshara*, the consonant appearing in truncated form retains its original sound value. In the same way the truncated Chinese characters were employed by the Japanese monks to represent the sound of the original character. Arai Hakuseki also identifies a number of *kana* signs like those of the sound *n* etc. to be direct borrowings, from the Sanskrit script, known as Shittan in Japan.[41] Another eminent Japanese scholar Motoori Norinaga (1730–1801) tried to popularise the use of the Sanskrit *visarga* sign, writing the two dots horizontally and not vertically, in the place of the conventional *kana tsu* for duplicating a consonant.[42]

Once the *kana* script evolved and gained currency in writing the native language, their number became important as this signified the basic sounds featuring in the language. Here again, Arai Hakuseki says that the number was fixed at forty-seven by the monk Kukai (774–835), an eminent Sanskrit scholar, after analysing the sounds of the Japanese language on the basis of Sanskrit.[43] Once the number of the *kana* script became fixed, the question of their arrangement came up. A number of arrangements were tried, and the one that a beginner learns now-a-days is called *gojuonzu* framed after the model of the arrangement of Sanskrit alphabets. The vowels here retain the Sanskritic order, and the consonants also retain the Sanskritic order and classification of *kanthya* or guttural, *dantya* or dental etc. (All Japanese works on Japanese phonetics since the earliest times use these Sanskritic terms freely in their literally transliterated forms in describing the Japanese sounds).[44]

(The discovery of the Sanskrit grammarians that the consonants can assume two forms, unvoiced or voiced, was applied by the Japanese in evolving their *kana* script.) They evolved the *kanas* only for the unvoiced sounds, and evolved a sign called *dakuten,* and converted the unvoiced sounds into voiced sounds by adding the *dakuten* sign. For example, *ka, sa, ta* etc. became *ga, za, da* etc. respectively with the addition of the *dakuten.* The term *daku* stands for voiced sounds in all works on Sanskrit produced in China and in Japan.

It has been mentioned earlier that Sanskrit became popular among the Buddhist monks with the introduction of Tantric Buddhism. The monks with their training in the science of phonetics received during the course of their study of Sanskrit have recorded many phonetical phenomena of the Japanese

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language in their works. The earliest mention of *onbin* or *sandhi*-like euphonic changes of the Japanese sounds is found in a text book on Sanskrit, *Shittan Yoketsu,* written by a monk Meikaku around 1103. Again, another Sanskrit scholar Seiten says in his book *Wago Renjoshu,* written around 1735, that a proper understanding of Sanskrit is needed to understand the Japanese euphonic changes).[45] In this work Seiten has attempted to classify the Japanese euphonic changes on the basis of Sanskrit using the Sanskrit alphabets freely. He has also tried to introduce the concept of gender in Japanese grammar imitating Sanskrit.[46]

Buddhism was also instrumental in introducing a large number of words of Indian origin in the Japanese language. Initially these words were used among the Buddhist monks and the people of the upper classes, but slowly permeated down to the common people and became words of day to day use during the Tokugawa period.[47] Some of the secular words of very common use are : *danna* meaning husband or boss from *danapati, kawara* or tile from *kapala, hachi* or brazier from *patra,* and *baka* or fool from *moha* etc.

To sum up it can be said that Buddhism has made enormous contribution in transforming the Japanese nation from a tribal society to a highly civilised nation in a brief span of a few centuries. Besides helping in assimilating the Chinese culture, Buddhism made the early Japanese aware of the world beyond its immediate neighbours China and Korea and the cultures of these lands, mainly of India and of the Buddhist nations along the Silk Road. Unexpected interesting entries on these cultures appear here and there in the Japanese works. As an example, the entry on Kharosthi script popular among the Buddhist nations along the Silk Road can be cited here. Arai Hakuseki mentions it as Karo and describes it as a script written from right to left.[48] Buddhism also made them aware that theirs was a small country located on the periphery of the civilised world. This awareness prompted them to have a look at the world,and the result was a number of maps of the world, the most famous of which is Gotenjikuzu prepared in 1364 and preserved in Horyuji temple. It shows India located at the centre with China situated on the right hand upper side of India and Japan to further right surrounded by sea.[49] The reason for their world ending abruptly with India can be understood easily when one takes into account that Buddhist literature was the chief source of information prior to the advent of the Portuguese in the middle of the sixteenth century.

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Periods in Japanese History

1. Ancient Period: Upto 552 A.D.
2. Asuka Period: 552 A.D. to 710 A.D.
3. Nara Period: 710 A.D. to 794 A.D.
4. Heian Period: 794 A.D. to 1185 A.D.
5. Kamakura Period: 1185 A.D. to 1333 A.D.
6. Muromachi Period: 1333 A.D. to 1600 A.D.
7. Tokugawa Period: 1600 A.D. to 1868 A.D.

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12. Influence of Buddhist Culture on Chinese Culture

Chu Fei

I. The Essence of Buddhist Culture

Buddhist essence is broad in scope. In essence it consists of freedom, equality, and a philanthropic culture based primarily on humanitarianism. It is benevolent, magnanimous, and righteous. Its influence on the traditional Chinese and Indian cultures is great. Anyone that truly understands and believes in Buddhism will take a philanthropic attitude concerned about the destiny of mankind. Such a person, though he may be poor himself, will nonetheless be sympathetic and ready to give, believing that to do good to others leads to his own happiness and that to do harm to others results in his own suffering. Physically, he may lower his desire to the point of "sleeping under a tree" and "taking only one meal a day of noon"; but spiritually, he is filled with unlimited enthusiasm and hope, and is free from pessimism and disappointment. This is unknown to those who do not believe in Buddhism.

Buddhist culture is characterized by the affirmation of our original nature of enlightenment - the Buddha - nature, as made expressly clear by the Buddha in "Everyone can become a Buddha." This is what makes Buddhism different from other religions. According to other religions, man can never attain the same equality and freedom as God does. If the idea of human rights is to prevail, the thought of Buddhism must be studied, there is no other way.

In the world today, the freedom to enjoy human rights seems to be highly regarded by the people. If they can humbly accept Buddhism as their faith, human rights will gain true estsem.

II. The Influence of Buddhism on Chinese Culture

A. Fusing with Confucianism and Taoism

Chinese culture is based mainly on Confucianism and Taoism. When Buddhism was introduced into China, it first influenced the metaphysical thought of Taoism. Then, because of its sublimity, Buddhist culture was respected by distinguished scholars in

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government and out of government, and thus became fused with Confucianism. For example, the Buddhist Five Precepts are in complete agreement with the Confucian Five Constant Virtues. From the beginning, Buddhism has taken an influential position between Confucianism and Taoism.

B. Replacing Confucian-Taoist Culture

After Yungehia of the later Han Dynasty, northern China was invaded and occupied by Tartars. Since they had no culture themselves, the Tartars accepted the newly introduced Buddhism as their own. Thus Buddhist culture replaced Confucian-Taoist culture in northern China. Dharma Master Buddhacinga converted Shih Le and Shih Hu and caused them to give up cold-blooded killing and violence. This saved the lives of many innocent people.

During the South and North Dynasties, Confucian-Taoist culture declined, while Buddhist culture throve. Many sects of Buddhism were established at that time, and the influence of Buddhist culture on that period profound.

C. Influencing the Arts of the Sui and Tang Dynasties

Religion is not the only sphere influenced by Buddhist culture: literature, architecture, sculpture, painting, music, and drama are also deeply affected by it. The contents, structure and literary beauty of the Buddhist *sutras* have been admired by both ancient and modern scholars. This is why Buddhism is still going strong in Chinese culture. Besides, Buddhism has also left its mark on phonology and poetry. The grottos containing Buddhist art treasures at Yunkang and Lungmen play an important role in the history of art.

D. Helping create the Philosophical Theories of the Sung and Ming Dynasties

After the Tang Dynasty, Buddhism in China had Zen as its core. Zen not only kept Chinese Buddhism alive but helped create the philosophical theories of the Sung and Ming Dynasties, which, though inheriting the teachings of Confucius and Mencius, adopted Buddhist expressions, logic and argumentation to form their basis. The philosophy that knowledge and action should go hand in hand, as advocated by Wan Yang-ming, was in fact derived from Zen.

III. Buddhist Culture flourishes in Taiwan

In Taiwan, there are two national Buddhist organisations - The Buddhist Association of the Republic of China and The Lay Buddhists' Association of the Rupublic of China. The former is

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composed of all the four kinds of Buddhist disciples, while the latter is limited to the laity. Both organisations are members of The World Fellowship of Buddhists. Their headquarters are in Taipei.

At Hsinchu City in northern Taiwan, there is an institute to translate the Buddhist sutras from the Chinese into English. Its formal name is The Institute for the Translation of the Chinese *Tripitaka.* It is supported by Dr. C.T. Shen, founder of The Buddhist Association of the United States, and now working on the *Maharatnakuta Sutra* under the leadership of Prof. C.C. Chang.

There are more than three thousand Buddhist temples in Taiwan, of which about ten percent are led by monks and nuns from the mainland. Taiwan Province is divided into four areas—northern, central, southern, and eastern. In the northern area, there is The Commission for the Compilation of *Tripitaka Sinica.* It was founded by more than two hundred Buddhists for the purpose of printing Buddhist *sutras* (in five series: 1) The *Chi Sha Tripitaka* of the Sung Dynasty, 100 vols., de luxe photolithographic edition; 2) The *Chia Hsing Tripitaka* of the Ming Dynasty, 80 vols., de luxe photolithographic edition; 3) The *Tripitaka* and Sequel of Japan, 120 vols., de luxe photolithographic edition; 4) The Supplementary *Tripitaka* with all the duplications in the other *Tripitakas* deleted and the missing parts added; 5) a collection of the important Buddhist works not included in any *Tripitaka,* such as The Complete Works of Rev. Tai Hsu. This is indeed a tremendous task, and the first one of its kind since the compilation of the "Dragon *Tripitaka*" over two hundred years ago during the Ch'ing Dynasty.

In addition, there are private organizations to print Buddhist sutras, such as The Taiwan Sutra-Printing Organization, The Buddhist Bookstore and The Hsin Wen Feng Publishing Company in Taipei.

As to Buddhist periodicals, in the northern area there are monthlies such as 'Hai Ch' ao Yin', 'Buddhism in China,' 'Lion's Roar', and 'Torch of Wisdom', a bimonthly, 'Cultured World', a quarterly, "Buddhism in Taiwan". In the central area, there are 'Bodhedrum' a monthly, and the irregularly published 'Hsin Chuen Sheng', 'Tz'u Ming', and 'Ming Lun'. In the southern area, there are 'Chueh Shih', a ten-day periodical, and 'Yin Ming', a monthly. In the eastern area, there is 'Tz'u Chi', a monthly.

Fifty-seven private and public colleges and universities have Buddhist societies with student members totalling over 75,000. The

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Ch'en Hsi Society of National Taiwan University, the Chung Tao Society of National Normal University, and the Chih Hai Society of National Chung Hsing Universities were all established seventeen years ago.

Seminars are held for college students in the summer and winter vacations to teach the essence of Buddhism and its practice. Of these, two or three are sponsored by the Buddhist Association of the Republic of China in Taipei. Besides, there are the Ming Lun Seminar in Yaichung, the Buddhist Discipline Seminar at Lien Yie Temple, Shuili: the Summer Camp at Fokuangshan, Keohsung; the Winter Camp at K' ai Yuan Temple, Tainan; and the Intensive Buddha-Seven Session at Ch'ing Chueh Temple, Taitung.

The *'Torch of Wisdom'* monthly was founded in 1962 with college students in mind. It also provides over twenty kinds of scholarships. By the end of 1976, about US $ 80,000 worth of scholarships had been issued to more than 4,000 winners.

The *'Bodhedrum'* monthly was founded in 1952 in Taichung City for general Buddhist readers. It has a wide circulation; its readers include overseas Chinese in South-east Asia, Europe, and America.

Two regular middle schools have been established by Buddhists in Taipei. There are five schools devoted exclusively to Buddhist studies in the northern area, two in the central area, and four in the southern area, of which the Fokuangshan Buddhist College is the same as a regular college in system. For social education, there are four Buddhist libraries in the province.

Buddhist charity organizations in Taiwan consist of one poorhouse, four orphanages, five homes for destitute old people, and two hospitals. Several others are in the planning stage.

The transmission of the precepts for *bodhisattva-bhiksus* and *bodhisattva-bhiksunis* is held yearly in Taiwan. Every year there are about two or three hundred people to receive precepts. The transmission is sponsored by great temples in turn. Each transmission lasts thirty-five days, during which the receivers learn the proper manners as well as the essential precepts.

The above is only a brief description of the current condition of Buddhism in Taiwan. The most encouraging sign is that more and more educated youths become interested in studying Buddhist *sutras*. This is unprecedented in China.

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13. Buddhism's Contribution to Thai Culture

Upendra Thakur

From the archaeological finds at Nakon Pathom, such as the *Dharma Cakra* (Wheel of Law), the Buddha footprints and seals, as well as inscrpitions in Pali language, it is clear that the first form of Buddhism introduced into Thailand was Theravada (the Doctrine of the Elders) Buddhism. It was taken from India to Nakon Pathom of Suvarnabhumi by the two Theras - Sona and Uttara at the injunction of emperor Asoka. Since Asoka was ruling in third century B.C., it can be reasonably argued that Buddhist first appeared in Thailand in the third century B.C.

Mahayana Buddhist missionaries from Northern India gradually spread to Sumatra from the beginning of the 11th century A.D., and from there the faith spread to Java and Cambodia. The Srivijaya Kingdom with its capital in Sumatra rose to power in about 757 A.D., which included the whole of the Malay peninsula and archipelago. Part of South Thailand (from Surasthani downwards) also came under the rule of the Srivijaya Kings. Being Mahayanist, the rulers of Srivijaya gave much encouragement and support to the propagation of Mahayana Buddhism. Even today in South Thailand we have many evidences of the existence of Mahayana Buddhism, and this is further corroborated by archaeological finds—such as *stupas* or *chatiyas* and images including votive-tablets of the Buddha and Bodhisattvas (Phra Phim). These finds are similar to those which have been discovered in Java and Sumatra. The *Chaityas* in Chaiya (Java) and Nakon Sri Thammaraj (Nagara Sri Dharmaraja), both in South Thailand, clearly indicate *Mahayana* influence.

On the basis of the above facts it can be conjectured that Mahayana Buddhism in Thailand flourished for about five centur-

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ies along with Theravada Buddhism. H.H. Prince Dhani Nivat h observed that "it (Mahayanism) spread to the South of India, a over the Indian ocean to the south-east archipelago which becam the empire of Srivijaya (7th to 12th century). The latter w probably instrumental in spreading Buddhism from its centre Sumatra upto the South-East peninsula of Asia and across t China sea to the mainland of Asia, where Kambuja, the ancie Khmer empire, stood. It was enthusiastically embraced by h influential sovereign Suryavarman (1002–1050 A.D.). From the points *Mahayanism* spread into the central valley of South-Ea Asia, those of the Menam Chaophya and the Mekong."[1]

II

One century prior to the foundation of the Sukhoday kingdom by King Sri Indraditya, Theravada Buddhism from Pag was introduced in northern and north-western parts of Thailand i the second half of the eleventh century A.D. The main reason w that in 1057 A.D. Aniruddha (Anawratha) became the king of t whole of Burma, with Pagan (Central Burma) as its capital. Th king, being a Theravada Buddhist, took keen interest in i propagation. When Thailand was under the suzerainty of kin Aniruddha, Burmese Buddhism exercised great influence over t country, especially in the North where, owing to proximity, t impact from Burma was felt more. It is significant that Buddhi relics found in Northern Thailand bear a striking Theravad influence, whereas those found in the South clearly show the Mahayana connections dating back from Srivijaya days.

After struggling hard for a long time the Thais were able establish their independent state at Sukhothai (Sukhodaya) i North Thailand in about 1257 A.D. It was during the period their southward movement that the Thais came into contact wit that form of Buddhism as was practised in Burma under the roy patronage of king Aniruddha. While in their original home i China, the Thais quite naturally could have been the followers Mahayana Buddhism, as the latter sect had spread to China as ear as the beginning of the Christian era.

In their southward drive, the Thais came into close conta with the Khmers,[2] the erstwhile power, and became acquainte with the Mahayana Buddhism as adopted and practised by them The Thai script, based on the Khmer script, which, in turn, w derived from India, was invented by King Ram Kamhaeng Sukhothai during this period.

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III

Ceylonese (Lankavamsa) Buddhism forms an important part in the history of Buddhism in Thailand for it was that form of Buddhism which remains dominant there till today. The sect was introduced in Sukhodaya kingdom by King Ram Kamhaeng (c. 1277-1377 A.D.) in thirteenth century A.D. Ram Kamhaeng was not only interested in the expansion of his kingdom but also in the development of the cultural life of the people. The credit for inventing Thai alphabet, as already mentioned, goes to him. In 1283 A.D., for the first time, he adopted the Mon-Khmer script with necessary modifications. "Formerly this writing in Thai had not existed. In 1205 Saka (1283 Christian era), year of the goat, king Ram Kamhaeng made an effort and put his heart into evolving these characters of the Thai alphabet and they are now in use as a consequence of the king's effort."[3]

We learn from a stone inscription how King Ram Kamhaeng and his subjects embodied the Buddhist principles into their daily lives. It reads: "People in this state of Sukhodaya are inclined towards charity and to observe the precepts. King Ram Kamhaeng of Sukhodaya as well as his household and his court ..... men or women, they all have faith in the religion of Buddha, they observe the precepts through the duration of the rains, after which they present the *Kathina* to *Bhikkhus* during thestipulated month thereafter. In this ceremony they present, by way of offerings, moulds of cowries, of betels, of flowers, also cushion seats and beds, as well as the usual accessories of the *Kathina* amounting to two millions each year. For this presentation of the *Kathina* they go out to the park (on the hill); and on their return to the city the cortege stretches from the park right upto the edge of the plain, which becomes resonant with the sound of music and chariots. Everybody is to play, to laugh and to sing."[4] The same inscription further tells us that "To the south of this city of Sukhodaya .... there are monasteries and sanctuaries, wherein monks reside, there is a dam ..... there is a spring by the hill, there is the spirit of the hill, greater than all the other spirits. Whoever the monarch rules this (state of) Sukhodaya, if he renders proper respect and due offerings there to, then this state is stable and prosperous; if he renders improper respect and offerings, the spirit neither protects nor respects him; and the state comes to calamity."[5]

Thus, from the above it is clear that Sukhodaya under Ram Kamhaeng received Buddhism of Lanka Theravada school which

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reached the apex of its glory in Thailand during the reign period of this great king. Since then Ceylonese *Theravada* Buddhism became very popular and was widely practised in Thailand.[6] It is said to have reached its peak of progress in the reign of the fifth monarch of the Sukhothai dynasty, King Luethai or Lithai, the grandson of King Ram Kamhaeng. Well versed in religious knowledge he was the imperial patron of Buddhist faith in the land and inspired his subjects to follow the teachings of the Buddha. It is believed that more and more Ceylonese monks came to Sukhodaya and many Thai monks also went to Ceylon to study Buddhism during this period.

Thus Sukhodaya attained the peak of political grandeur during the reign of King Ram Kamhaeng and religious glory in the time of King Lithai. But, after their death the grandeur was lost and it was annexed to Ayudhya in c. 1378 A.D. Quite naturally the Buddhist centre in course of time shifted to Ayudhya, another capital of Thailand. But before dealing with Ayudhya, the natural successor of Sukhodaya, we would have to take a look at Lama Kingdom of the period; for they, no less than the Thais of Sukhodaya or of Ayudhya, were responsible for the spread and progress of Buddhism in their respective localities and even influenced Buddhist communities around them to some extent.

The Lama Kingdom till recently included the Siamese provinces forming the Bayab, or north-west circle. Like Sukhodaya it had already known Theravada Buddhism of the type introduced by King Aniruddha of Pagan. King Mong Rai, the hero of Lama and founder of Cheingmai, had been its staunch supporter. Among the monuments he built was Wat Chiengmai in the northeast corner of the modern city. It was, however, Kuena, his great grandson (1355–1385) who introduced Lankavamsa Theravada Buddhism which gave great impetus to the Master's philosophy there. Learning of the fame of the Ceylonese monk Sumana, who was then residing in Sukhodaya, and especially of the relics of the Master which the monk possessed, he sent an embassy to King Lithai of Sukhodaya extending invitation to the monks to go to the north to propagate his doctrine of the so-called forest-monks, as the Lankavamsa school of monasticism was known. The request was willingly granted. The new school took root with the consequence that there was a resurgence of zeal and devotion in the north, as corroborated by contemporary monuments such as those of Wat Pra Yun at Lampun, at first constructed to house the relics

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brought by Sumana though they were actually placed in Wat Suan Dok of Chiengmai. Other *chiefs d'oeuvre* were Wat Padeng at the foot of Doi Sutep and the Great Vihara of the seven spires to the north of Chiengmai.[7]

It was, however, not only in the field of monuments and architecture that this spirit of religious zeal manifested itself. In literature too there arose between the middle of the 14th and 16th century a number of intensive works on church history and exegesis. As with the mediaeval Christian scholars in Europe who wrote in Latin, so the Lanna scholars composed their devotional works in Pali which was considerably modified from the standardised classical Pali of the Tripitaka. There was, for instance, the *Jinakalamalini* written by monk. Ratanapanna of Wat Padeng in Chiengmai, dated 1516. It was written as a history of Buddhism from the time prior to the Buddha's birth, coming down through the life and mission of the Master, then the three successive synods after his death, the introduction of his teaching into Ceylon, its progress there, then its spread to Pagan and its final entry into the Lama country. In spite of numerous inaccuracies of detail and often salient facts, it may perhaps be conceded that the general scheme of its narration is fairly reliable.[8]

IV

The political eclipse of Sukhodaya was brought about by another Thai Kingdom - that of Ayudhya, her immediate neighbour to the south. Ayudhya obviously inherited Buddhism of the Lankavamsa *Theravada* school from Sukhodaya, for we know that during the reign of King Lithai of Sukhodaya and King Ramatibodi of Ayudhya, there was religious intercourse between the two kingdoms. Thus, the Buddhist monks of both kingdoms could freely enter each other's territory in connection with their religious activities. In due course Ayudhya became an important centre of Lankavamsa Theravada Buddhism, especially from the time of King Ramatibodi.

It was King Boromatrailokanatha (1448–1488), under whom Buddhism reached the pinnacle of glory in Ayudhya. He followed in the foot-steps of King Lithai, and worked untiringly for the welfare of Buddhism and its people. He got constructed a large number of new monasteries and repaired the old ones. He sent a delegation to Ceylon to invite Phra Maha Sami, a Ceylonese Maha Thera, to be his *upajhava* (ordination Thera) and in 1365, the King

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himself entered the Buddhist Order at Culamani monastery i Pitsanuloke for eight months. This tradition was immediate followed by the young members of his own family and also by h courtiers with consequent replacement of Lopburi or Khmer ar and traditions by those of Sukhodaya.

In 1732 Ayudhya was ruled by King Boromkote in whose tim it witnessed the last phase of progress and prosperity both i secular and religious matters. The study of Buddhism was encou aged among large sections of the people including the members the royal family and officers. The government servants, fit f ordination, were assisted by the King to be ordained as monks fo some time. He was the last monarch of the Ayudhya period wh worked with great devotion for the cause of Buddhism and mad Buddhism the state religion. It was nine years after his death tha Ayudhya lost its four centuries-old glory and ceased to be th capital of the country. The Theravada Buddhism continues to b the national religion of Thailand even today.

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14. Contribution of Buddhism to Education

Ananda W.P. Guruge

A. Introduction

Very little is really known of the contribution of Buddhism to education. Even in the Buddhist countries where an unbroken tradition of Buddhist education persisted for many centuries, the current educational systems are neither a direct evolution of the past tradition nor in any way related to it. The Buddhist educational tradition has been supplanted almost entirely but for a few vestiges which have fortunately, been preserved in monastic organizations for training of novices and monks.

Even in countries, where such a hiatus in tradition or a breakdown in cultural values did not take place so dramatically, and, quite surprisingly, in the very countries of its origin, modern education has left much to be desired. The malaise of infinite forms, summarized as youth unrest or generation gap, may be explained in diverse ways. But the failure of education not only in relation to the revolting youth but more so in regard to the unrelenting older generation can hardly be disputed as a prominent cause.

Does the Buddhist tradition have an answer? In the current search for remedies to the widespread educational maladies, the twenty-five centuries of Buddhist experience should certainly be examined for possible clues and guidelines.

It should be clarified at the outset that what we are looking for are concepts, modalities, methods and practical approaches of Buddhist education, which could be pressed into service in the context of the modern world. In other words, we are not starting with a thesis- however valid that may be, that the spiritual message of the Buddha embodies the solutions to today's socio-

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economic problems and, therefore the educational systems should be transformed to propagate that message. Instead, we are concentrating our attention only on the forms and patterns of teaching-learning developed in Buddhist circles and ask ourselves if there is anything worthwhile in these experiences for us in the closing quarter of the twentieth century.

In short, a very vast lacuna in our knowledge of the contribution of Buddhism to the fundamental human activity of education remains to be filled. It is thus our limited aim to refer briefly to a few landmarks in a vast terrain inviting our scrutiny and investigation.

B. The Buddha The Teacher

Miracle of Instruction

Every founder of a religious system was a teacher. In Indian religious tradition, there had been many who, by popular consensus, were so designated. The Buddha himself figures as a teacher of men and gods (*sattha devamanussanam*). How effective a teacher was he? What methods of instruction did he use? What innovations in teaching procedures can we attribute to him? What was his concept of learning? What impact did his ideas of teaching and learning have on the later educational efforts of the Buddhist Order?

The Buddha believed strongly in the power of the spoken word to convince people to change their way of life, adopt new values and seek new goals. At a time when rival religious teachers resorted to magical and miraculous deeds to win disciples for themselves, the Buddha upheld only one type of miracle: "The Miracle of Instruction."

Self-initiated Discourses

Clarity and logical presentation marked his longer sermons, which he had delivered on his own accord. In these he addressed small or large groups and sought to take them step by step to a point of view he sought to establish. Clear examples of these are the *Dhammacakkappavattana Sutta* and *Satipatthana Sutta*. A few characteristics stand out in these discourses: He began with an attention-catching statement, *e.g.*, "There are two extremes which the truth-seekers ought not to follow" or "There is one sure and straight path etc." He analysed a concept to its constituent elements and presented them with a numerical enumeration, serving both as a framework for presentation and an aid to memory.

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The Buddha used similes and analogies freely and frequently and drew them usually from the day to day life of the people, eg. the work of the butcher, the florist, the boatman, the soldiers, the royal official. He repeated the important concepts over and over again, returning to them whenever it appeared permissible. The presentation of such concepts developed almost to the level of standardized and stereotyped formulae which were expected to reappear in identical phraseology whenever the concept was referred to. The discourse led the audience gradually to a conclusion which usually was a strong plea for the pursuit of the path of deliverance he advocated.

Dialogues and Debates

His dialogues, with individuals are livelier as he used several other learning devices: usually, he would get the discussant to clarify his point of view and to adopt a definite position. But the Buddha would not proceed unless he was sure that he understood clearly the discussant's standpoint. Clarification of premises was diligently resorted to at the beginning of each discussion. If he disagreed he would not ridicule the opponent or his ideas, but would begin asking questions. These were always searching questions, carefully arranged to convince the discussant of the fallacies of his arguments. The discussant was gradually led to make concessions and give up his original stand. The impression often given is that the Buddha reorganized the discussant's thinking process by rapid-fire questioning. Similes and analogies were used in elaborating and explaining these questions. Anecdotes from legend and history figured prominently. The evaluation of the original standpoint of the discussant to the point of downright ridicule and denunciation, on several occasions, would be done only when the discussant had given up his ground and was ready to agree with the Buddha.

Only after such a point of agreement would the Buddha begin to expound his own ideas on the point at issue: Whatever be the subject of discussion, the Buddha led the discussant gradually to an exposition of the path of deliverance.

Standard Educational Practices

Whether in sermons and expositions or in dialogues and debates, the Buddha resorted to a series of standard educational practices. He aimed at the intellectual level of the "pull". He had expounded the same idea in so many different ways according to the nature and composition of the audience. He started with the

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known and insisted on it as a fundamental principle in all his teachings. He eschewed speculation as a waste of time. He urged that one should endeavour to "know it as it really is" —the emphasis being on both knowing and reality.

The Buddha assigned little value, however, to knowledge *per se*. Knowledge was valid only up to the point it was applied. A little knowledge but duly applied in life was rated far superior to vast stores of knowledge with no effort to practise what was learnt. Those who believed in the latter were criticized as cowherds who looked after cattle for other people's benefit. He was never satisfied until he was sure that the pupil actually understood what was being expounded. He tested them as he went along with searching questions. He used strings of synonyms for important words. He narrated stories. When appropriate, he summarized the lesson into a capsule form, usually a couplet.

The advantages of poetry, particularly as an aid to memory, were recognized. Most of the popular themes were expounded in versified sermons. But he was not in favour of presenting his teaching in Sanskrit verse - the medium of the elitist philosophers and religious teachers of his day. He preferred, to call each person to learn the doctrine in his own language and the Buddha himself chose to speak in the vernacular of the day - Magadhi rather than elitist Sanskrit.

He encouraged his pupils to discuss and debate and he was often only an arbitrator. He arranged prominent pupils to become teachers for others. He evaluated their teaching ability and ranked them according to their specializations and instructional methodologies.

The Buddha organized the *Sangha* to be a learning society in which the members spent their life-time learning, practising what they learnt, teaching others, engaging in debates and discussions to clarify concepts, memorizing sermons and utterances of the Buddha and transmitting them by word of mouth for preservation, developing commentaries and winning more and more members who would similarly continue a lifelong learning process.

Contriving Opportunities for Teaching

As a teacher the Buddha demonstrated many other remarkable competencies. He could convert any incident to an occasion for teaching. If all occasions on which he preached to an audience are analysed as classes, one would be amazed at this ingenuity to use

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any situation or any congregation of people as an opportunity to teach something.

Urchins harassing a snake, an old man abandoned by his children, the search for a bandit murderer, the sacrificial ceremonies of a Brahmin, a war between kinsmen and scores of similar occasions provided him the classes.

Sometimes, he contrived them himself like the time he arranged to auction the decomposing body of a popular prostitute. He did not fail to use opportunities which others provided. He readily accepted the challenges of others and was always ready to participate in a debate. Though a consummate user of the spoken word, he was equally adept in using other methods of instruction. Discovery method finds one of its earliest, and perhaps the most perfect, application when a mother grieving over her dead child was made to realize the universality of death by getting her to beg for a mustard seed from a home that had not seen death.

Pioneering in Visual Aids

Buddhist literature ascribes to Moggaliana one of the earliest recorded incidents when diagrammatic representation was utilized to reinforce and enrich a lesson. According to *Divyavadana*, Ananda reports how Moggaliana illustrated a talk on Dependent Origination (*Peticeasamuppada*) with the diagram of a wheel in which the twelve casual factors were symbolically depicted. Not only does the Buddha express his admiration for Moggaliana as a teacher but suggests that the diagram be displayed over the gateway in the monastery of Veluvana in Rajagaha. This illustration is reputed to be the origin of the Wheel of Becoming, seen in a 7th century cave painting in Ajanta in a fragmentary condition. It is a popular theme in the Tibetan and Nepali Tangka paintings.

The Buddha himself is attributed with the use of a series of visual images, miraculously created, to convince an arrogant young queen of the fleeting nature of beauty and life itself.

Concept of Teaching and Learning

Far more important as all practical applications of a number of important educational devices are the Buddha's views on teaching and learning and related subjects.

An interesting passage in the *Sigalovada Sutta* enumerates the duties of teachers and pupils :

The Teacher should :

(1) show affection to his pupil;

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(2) train him in virtue and good manners;
(3) carefully instruct him, impart upto him a knowledge of the science and wisdom of the ancients;
(4) speak well of him to friends and relations; and
(5) guard him from danger.

The Pupil should:—

(1) minister to his teacher;
(2) rise up in his presence and wait upon him;
(3) listen to all he says with respectful attention;
(4) perform the duties necessary for his personal comfort; and
(5) carefully attend to his instructions.

These were meant to be obligations between teachers and people in a secular setting, because the same *Sutta* lays down a similar set of duties between religious teachers and their lay disciples. Here the ethical content of what is taught is emphasized and, interestingly, an obligation is cast on the lay disciples to make themselves accessible to their teachers.

In both cases of secular and religious education, the obligation cast on the pupil or disciple as regards learning is very important. The pupil is expected to listen to everything the teacher says with respectful attention. The lay disciple similarly is asked to minister to his teachers with respectful attention in his words, deeds and thoughts.

At no time, did the Buddha advocate unquestioned acceptance of anything on the authority of the teacher. Such an assertion would have gone against one of his own basic principles of guaranteeing to each person the full and undisputed right to think for himself. The Buddha's approach to learning as a free and unfettered exercise of one's own intellectual capacity to think was so eloquently expressed in the *Kalama Sutta* when he said, "Do not believe in what you have heard. Do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is rumoured and spoken of by many. Do not believe merely because it accords with your scriptures. Do not believe in conjectures Do not accept anything by mere inference. Do not accept anything by merely considering the reasons. Do not believe in anything because it agrees with your preconceived notions. Do not accept anything because it seems acceptable. Do not believe anything on the authority of the

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teachers or elders thinking that they are respected. But when you know for yourself, after observation and analysis, that these things are moral, blameless, praised by the wise and, when performed and undertaken, conduce to well-being and happiness of one and all, then accept it and live up to it."

The method which the Buddha proposed for this process of self-examination of all knowledge is observation and analysis. His own philosophy or religion was described as *ehipassiko* (come and observe or examine) *paccattan veditabba* (to be realized by each one independently). Buddhism was given very early in its career the epithet *vibhajjavada*, meaning the doctrine of analysis. The Buddha's position was also stated as that of a pointer of the way while each individual had to realize the truth for himself.

Role of the Teacher

One would, of course, ask here whether the role of the teacher as conceived by the Buddha was a passive one. Our brief sketch of the Buddha as a teacher showed that he was anything but passive. In several passages the Buddha describes his role as a teacher in some detail. Speaking to Bhaddali in the *Majjhima Nikaya*, the Buddha compares himself to an expert horse-trainer. He draws a parallel between his method of gradual initiation to increasingly more difficult mental exercises to the graduated exercising which a horse trainer does with a new horse. In this way, runs the *Sutta*, "the Buddha offers everyone who submits to his guidance by methodical exercise of concentration, therefore by pure thinking, to free him from all passions and to make him the holiest place in the world." (*Majjhima Nikaya* p. 445 PTS).

Again in the *Majjhima Nikaya* (II, p. 265 PTS and III, p. 1 PTS) the Buddha's method of gradual onsetting, gradual progress and gradual ascension from the lowest step upwards has been compared to learning processes in archery and accountancy. "When we take pupils we first make them count one, the unity, two, the duality, three the trinity and thus we make them count up to hundred", the illustration goes. In an *Udana* verse, the Buddha explains this process further, "Just as the great ocean becomes deeper, gradually steepens, gradually becomes hollowed out and there is no abrupt fall, in exactly the same way in this Doctrine, and Discipline the training is gradual, the working is gradual, the path is gradual and there is no sudden advance into full knowledge." (*Udana v.* 5).

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In another passage of the *Majjhima Nikaya* (I. p.179 ff.PTS) the Buddha compares himself to trainer of elephants, who by means of a tamed elephant lures the wild elephant into a clearing and takes out its wild ways through methodically progressive exercises to make it "become accustomed to the environs of the village and to adopt the manners in vogue among men."

To summarize these statements, it can be assumed that the Buddha assigns for the teacher the task of designing and administering these "methodically progressive exercises". It is important to note here that the entire emphasis of the Buddha's course of spiritual training is one of progressively difficult mental exercises. Morality or *Sila* is only the foundational preparation. Starting with simple needfulness (by which one learns to be conscious of everything one does in all his waking moments), though contemplation on inhalation and exhalation, the process of exercising the mind advances through meditation on a variety of subjects to higher mental states called *Dhyanas*.

Here, the Buddha recognizes the significance of individual differences and developed individualized courses of meditation for his disciples according to each one's psychological make-up. Concentration of the mind, to which all this training leads, is again only a means to an end.

The end of this learning process is the supreme knowledge (*Panna*) with which the disciple reaches the highest attainment of the realm of deathlessness. Here, the disciple leaves everything behind including the very teaching of the Buddha, which meant to serve only as a raft a means of escape but not meant to be retained.

C. The Rise and Growth of a System of Buddhist Education

The Sangha as an Educational Organization

Within a few months of the commencement of his mission, the Buddha recognized that the spread of a message such as his needed an organization and some procedures. With the coverts who could join him in the state of homelessness, he formed the *Sangha* - a very informal organization to begin with.

The procedure, he adopted, was to send the first batch of sixty members in all directions announcing the advent of the new doctrine. This very early missionary exercise paved the way for the rise of the Buddhist educational system in which every monk was potentially a teacher, converting new recruits to the *Sangha* or winning lay supporters.

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The content of their teaching came from the Buddha and so were the methods, in that the monks imitated the Buddha. The Buddha himself explained occasionally his methods as well as his concept of learning and teaching. *Anguttara Nikaya*, in particular, contains very instructive observations. As the numbers grew larger and the peripheral units had their contacts with the Buddha only at intervals, a system of institutionalized training and updating of knowledge and experience became necessary. The fact that the Buddhist *Sangha* met this challenge effectively is proved by the results of their activities, even though our knowledge of the actual operations during the life-time of the Buddha is quite limited. But we have records of incessant literary activity, which evidently backstopped the missionary educational movement.

The words of the Buddha were carefully committed to memory, arranged and classified according to literary form in a very early classification called the "nine elements" *(navangasatthu-sasana)*. Other arrangements had also been attempted. Within three months of the Buddha's demise, the disciples could embark on a general rehearsal of all teachings and a codification under quite a systematic classification. The *Tripitaka* in its present form was also completed within the first two centuries. Commentaries on some of the teachings had already begun to appear. Mnemonical summaries had been developed to facilitate the recall of narratives. A system of indexing was also established.

Monks and nuns prepared and delivered their own sermons and even composed poetic appreciations of their way of life and the Buddha's guidance (Cf. *Theragatha* and *Therigatha*). They produced a massive scholastic literature in which they submitted the Buddha's teachings to a thorough and systematic analysis. (Cf. *Abhidhamma Pitaka* and, particularly, *Kathavatthu*). All these could not have been possible over a brief period of the first two centuries unless the educational function of the Buddhist *Sangha* was firmly established with almost the beginning of the Buddha's missionary activity.

This would mean that even before the monastic establishments came into existence, the Sangha was an itinerant educational institution. The fact that in such a system some had to specialize is borne out by designations given to certain monks as specialists of the doctrine or specialists of the doctrine (*i.e.*, *Dhammadhara* and *Vinayadhara*). In due course, the tendency to specialize seemed to have extended further for we hear in the inscriptions of Asoka of

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monks who were specialists in particular texts of the Buddhis Canon. (i.e. *Dighabhanaka, Majjhimabhanaka* etc.)

Evolution of the Buddhist Monastery as a Seat of Learning

Thus through a gradual process, the Buddhist monaste became an educational institution - a tradition preserved up to-date in that even the humblest Buddhist temple in the remote corner of a Buddhist country is essentially a centre of learning. I the growth of this monastic system of education, a number o significant principles appear to have operated.

The monks and nuns were expected to have mastered minimum quantum of the Buddha's teaching. In the Bhabra Edic Asoka recommended them a set of seven texts for study. Eve today in the Buddhist tradition of Sri Lanka, a monk is tested fo his knowledge of basic text of the Canon before ordination i granted. The senior monks and nuns were required to engag themselves regularly in scholarly discussions to deepen thei knowledge and understanding and to guide their practices while, a the same time, educating new recruits and novices. The monaste was to be a centre for the formal as well as informal education the laity living in the vicinity.

These expectations meant that the monastery should organiz itself into an educational institution in a variety of ways. *First,* had to provide for the initial and continuing education of th monks and nuns themselves. In the initial stages, this meant that monastery should have at least the periodical services of specialis reciters of texts. The travelling specialist was quite a phenomeno in the early stages. *Second,* it had to organize the education of th laity. It was possibly restricted to regular or occasional sermons o religious themes at the early stages. But with laity, who eithe sought deeper knowledge as a preparation to join the *Sangha* were engaging themselves in studies for their own edification, th service had to assume wider proportions. It was not very lon before the teaching of the young became a social responsibility the monks.

Significant Achievements

In the evolving educational role, the Buddhist monaster have recorded a series of remarkable activities and achievements.

(1) The Buddhists, among all religious groups of India, we the first to recognize the importance of literacy. As far back as B.C. the Buddhist Canon was reduced to writing and the earli reliance on oral tradition was relaxed. The art of writing travell

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to many countries with Buddhism. The script used in early Buddhist writings (*e.g.*, Brahmi script of Asokan inscriptions) became the base of many Asian alphabets. The monks were keen promoters of literacy and the reading habit among their followers. The significance of these efforts to be observed even today, when the Buddhist countries of Asia were found to maintain higher literacy rates than their non-Buddhist neighbours long before universal education became a national objective.

(2) The search for knowledge took Buddhist monks and nuns on incredible missions across the wilds of the entire Asian continent. Either they went on their own in search of teachers and books as did the famous Chinese travellers or were invited by distant lands to come as teachers. Others travelled as self-appointed missionaries, motivated solely by their keen desire to spread the message of Buddhism. Hundreds of such brave and devoted teachers and seekers are recorded in the histories of almost all Asian countries.

(3) The monasteries became repositories of valuable manuscripts and documents. Every Buddhist temple has its modest library and the older institutions had turned out to be veritable treasure-houses of literature. Libraries of the Maha Vihara of Anuradhapura and Nalanda were described as vast collections of books on many subjects, amassed over several centuries. The massive hoards of books found in Tung Huang and Potala also testify to the Buddhist practice of building and maintaining extensive libraries.

(4) The educational activity which was originally restricted to religious knowledge extended in due course to cover all known knowledge. Starting with linguistic and literary studies, the monasteries extended their fields of study to include medicine, astronomy and mathematics. Centrally located monasteries developed into the stature of Universities (Nalanda being a singularly important example) and attracted scholars from all over the then known world.

(5) The monasteries developed into centres of literary activity. To begin with the literary endeavours were limited to commentaries. In due course, they became centres of experimentation with new literary forms. The spirit of search for new media to spread the message is clearly exemplified by the fact that the Buddhist monks did not hesitate to try out any new literary form for religious literature. The ornate Sanskrit poetry and drama were both

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employed very early in their development by the Buddhist monk In Sri Lanka, a king of the 12th century even ventured to publi an edict to curb the literary pursuits of monks, which he felt we getting the monks more and more involved in secular activitie Experimentation with new literary forms by monastic institutio had continued to this day. The novel and the short story i Buddhist countries have received a significant contribution fro monks.

(6) The monastery perfected sculpture and painting as effe tive visual aids to the teaching of Buddhist stories and doctrine The use of art for both aesthetic beauty and educational reinforce ment is a significant Buddhist innovation. It even overcame th earlier reluctance to depict the Buddha in human form an resorted to a set of symbolic representations. The Buddhist artis evolved an exceptionally clever form of artistic shorthand in th Medallions of Bharhut and Amaravati. Here, a complicated sto could be brought back to the viewer's mind through the mnemon cal use of a few major events of the story, compressed wi exquisite artistic refinement into a single medallion. Todate, t Buddhist temple is the preserver and promoter of the local artis talent. The temple murals are really the prime source of religio information to the commonfolk.

(7) The monastery played a leading role in commun activities. The Buddhist monks organized the population to bu roads, hospitals, orphanages and such other community servic They promoted cooperative undertakings in agriculture an construction of private and public utilities. The monastery h remained in Buddhist countries the main meeting place for t people to organize community development activities. The mo was invariably the convener, patron and animator. It provided th a focal point from which new ideas and techniques could propagated.

(8) Through its ceremonials, the monastery has also been t principal promoter of folk art whether it be decorative motifs usi such local materials as banana leaf, tender coconut leaves, bamb etc. or performing arts in the form of dance and drama. Music, t has received much encouragement from these ceremonials. Ap from nurturing the popular participation in and appreciation of t national cultural heritage, these festivals, processions, exhibiti and such other events of the monastery subscribed to the develo ment of professional artists, musicians, dancers and dramatists. T

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village temple, generally, provided sustenance to families which pursue these arts. In addition, they gave a boost to local handicrafts. The youth were also provided opportunities for work experience in that they usually prepare the ground, erect structures, put up decorations and even undertake increasingly complex tasks of lighting and sound equipment. These voluntary activities have a profound learning potential.

Ouster by the Modern School System

As sketched above, the Buddhist monastery - whether it be a huge institution housing thousands or a humble village temple with just a couple of monks - served a multifaceted educational and cultural purpose for over 2,500 years. Its effectiveness as well as potential for all these varied activities is not in question. But the major problem today is that it has become one of the least used educational resources of the Buddhist countries.

What is rather regrettable is that the Buddhist monastery has been ousted by the very system of modern education that it helped most effectively to build. From Burma and Sri Lanka to Japan and Korea, the modern school owes its ubiquity even in very remote areas to the Buddhist monk who provided the first base. In Thailand, for example, 71.3% of all schools and 85.6% of primary schools in 1931 were conducted in monastic grounds and even as late as 1969 out of 30, 293 schools 9, 005 were in temple lands.

But the two systems did not blend even where such physical coexistence in the same premises was a very common phenomenon. The reason was quite simple. The modern school paved the way to all the good things of life this modern age of industry and science promised. The educational efforts of the monastery, on the other hand, upheld socio-ethical and cultural objectives, which did not appear to be so urgent or indispensable. The monastery became more and more the preserve of a very limited population which patronized it *either* because they, in their faith in conservative wisdom, upheld the old-world values of the monastic system *or* (and this is more often the reason) because their geographical isolation and economic poverty left them no other option. But the result was a gradual decline in the wide-ranging educational function of the monastery and the monm. Its informal educational function, however, was less affected. But the formal system disintegrated more rapidly and fast became restricted to the education of monks and novices. The temple school, which once

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dominated the lay educational scene became almost extinct, a least in its original form.

पुनर्जीवन **Regeneration of Buddhist Education**

The last one hundred years or so in most Buddhist countries o Asia have seen a remarkable effort in reviving the forms educational role of the monastery. Let us look at three representa- tive examples: Sri Lanka saw the rise of the Pirivena system wit 1873 and 1875 as two important landmarks in that the Vidyodaya and Vidyalankara Pirivenas were established in those years b Hikkaduwe Sri Sumangala Nayaka Maha Thera and Ratmalan Sri Dhammananda Nayaka Maha Thera respectively. The syste today takes care of over 10,000 pupils - both of the clergy and th laity. In Thailand, the regeneration of the traditional system o monastic education began under King Mongkut *(Rama IV)*. Hi son, Prince Vajirananavaroros, established in 1893 the counterpa of a Pirivena under the name Mahamakut Rajavidyalaya. By 19 it was elevated to the level of a university. This University and th Mahachulalongkorn Rajavidyalaya, dating from 1947 as a Univer sity, remain the premier monastic educational establishments of th country. In Japan, the Buddhists following the lead given by Enry Inouye, who besides writing the influential book *Bukkyo Katsu ron* in 1890, founded his own college of Buddhist philosophy. I served as a model in the reorganization of Buddhist schools an colleges.

In general, the regeneration of Buddhist education seemed t combine two important concepts of revival and modernization: th first was that the monastic institutions, which once existed in thes countries, could be revived to serve a valid educational purpos the second was that, in order to make them both attractive an useful, they should incorporate, in structure, content and method elements of the modern school system. In principle, such combination was supposed to be timely and appropriate as the be of the two educational systems could thus be combined to create system more applicable and relevant to the needs of Buddhi व्याख्याकार countries. Great exponents of the advisability of modernizing th content of monastic education like the Anagarika Dharmapala an Enryo Inouye, actually wanted the Buddhists - both monks an laymen - to develop an active interest in science and technolog The nineteenth century development in science underscored th ज्ञानशक्ति rationality of the fundamental Buddhist teachings to a point th science appeared to be not only an ally of Buddhism but a usef

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starting point for discussion of Buddhist doctrines. Instead of injecting the modern content to the existing monastic system, the attention, however, was diverted more to the structure and the methods.

What appears to have happened is that the model of the school- specially its external forms, ritual and formalities - invaded the monastic establishments. To quote Sri Lanka as an example where this process started rather early, the critics of the new system of monastic establishments came to question seriously the validity of preserving a second-rate school system whose only claim to being Buddhist was that the institutions were attached to monasteries and managed by monks.

If the regeneration of Buddhist education was expected to bring about the rediscovery and re-implementation of the educational ideals for which the Buddha and his disciples and the monastic order stood, that promise remains to be fulfilled. But is it because there are no such Buddhist educational ideals valid for modern times to be rediscovered and reimplemented ? This is a very important issue. It cannot be disposed of with a mere assertion either way. What little, we discussed in this paper as the Buddha's own principles and practices of education and the evolution of Buddhist education down the ages, would show quite convincingly that a vast field is open for further research and investigation.

D. Elements with Prima Facie Relevance to Modern Times

With this brief analysis of the Buddhist educational system and its historical development, let us list, as initially envisaged, those concepts, modalities, methods and practical approaches, which appear to merit examination from the point of view of their adoptability or adaptability to modern times. If such an examination is to be useful, it should be strictly objective, free from both the prejudices of current educational theory as well as the biases of religious faith. With this caveat on the need for in-depth study and analysis, we present the following ten items whose *Prime facie* applicability to our times has impressed us as we cursorily reviewed the monastic educational systems of India, Sri Lanka, Burma, Thailand, Tibet and Japan.

(1) **Individual - Centered Learning:—** The ultimate objective of the Buddhist system of education and the process of mental development, connected with it, is the liberation of the individual from all types of bondages. This liberation is to be achieved by

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each individual at his own pace and at his own initiative. The teacher, in such an effort, is a facilitator, a guide and, more than that, a skill model to be emulated. The last-mentioned role of the teacher is highlighted by emphasizing *example* rather than precept as the true medium of communication between the teacher and the pupil.

A very important task assigned to the teacher is to find out individual difference among the pupils and to design each one's course of training to suit his particular traits. Particularly, in meditation exercising, the subjects of meditation have to be handpicked according to each student's innate and potential capacities.

In this concept, learning is not an end by itself, it is a process leading to self-realization, which is equated in Buddhism with deliverance or liberation - the ultimate aim of the religious life. What leads a particular person to self-realization is a series of strictly personal experiences which cannot be reproduced at random to apply to any other individual. Time involved in this process is as variable as the techniques. Even directly under the Buddha's personal instruction, some had taken years to reach the goal of self-realization, while others had achieved in just one session. A piece of cloth, a lotus flower or a streak of water disappearing in the dust had served as the stimulus to the sudden flash of realization.

This same principle, which has been in operation with regard to spiritual training, has been applied to all learning experiences in the Buddhist monastic system. In Buddhism, unlike in most other religious systems, there is no book or a set quantum of literature material to be studied or mastered. To know just enough to direct one's self on the path of mental training has been the primary objective. That is to say that knowledge itself was not an objective of learning. The Old Vedic system of memorizing and reciting voluminous Vedas and their ancillary literature was considered a fruitless effort. The Buddha consistently discouraged those who wanted to be 'masters of the books'.

In the monastic system, a class being taught collectively by a teacher, is a relatively late development. A teacher, ordinarily, sees each student individually to ensure whether the assigned tasks were correctly accomplished and to set new tasks. Teaching in the sense of lecturing or explaining a lesson to a group of students was rare and was strictly confined to matters which students had either misunderstood or failed to comprehend.

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The actual learning process was personal and the student spent almost all his time in self-learning. The literary material for that purpose was available in plenty. Commentaries, sub-commentaries, glossaries, indexes and lexicons facilitated self-learning. The method of evaluating learning outcomes was twofold: the student was required *either* to show his capacity to draw from the self-learning materials and present his own commentary or explanation of a given text or to enter into a debate with his teachers and peers and defend a particular point of view. An original composition by the student usually marked the culmination of linguistic studies.

While recognizing the importance of scholastic achievement and rewarding scholarship with both honours and material benefits, the monastic system maintained that learning without ethical sensitivity and moral principles was comparable to a beautiful flower with no fragrance. Learning was valuable only up to the point it made the individual a better person morally and spiritually.

(2) **Operational Aspects of Concept Formation:** The maieutic method of questioning and leading the disciple to realize the limitations of his premises or conclusions was discussed earlier in this paper. Apart from the subsequent contribution it made both in evolving a distinct Buddhist system of logic and fashioning through interaction, the growth of the Indian theory of epistemology, the Buddhist monastic system played a pioneering role in delving into the mechanics of concept formation.

With the principal emphasis laid on exercising the mind and bringing it under control, the Buddha analysed in depth the congnitive process with particular reference to concept formation. Developed in greater detail in the *Abhidhamma Pitaka* and subsequent commentaries and treatises, this particular branch of Buddhist scholarship moves away from a pure theory of congnition and consciousness to operational aspects which are later exemplified by the methods of training and meditational observances, particularly, of Zen and Tibetan Buddhism. Comparatively studies of these with findings of current psychological research would substantially enhance our understanding of the learning process.

(3) **Committed Change Agents:** The role of the *Sangha* as a band of self-sustaining and self-renewing change agents has been a significant feature of the Buddhist educational system. Its constitution as decentralized democratic organization of peers

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enabled it to evolve according to the genius and needs of differe peoples of different places and times. The motivation came from a ideal which bordered simultaneously on both personal benefit an altruism. The Buddhist monk has, primarily, left the householde life for his own spiritual advancement and salvation. Yet, he involved in many activities aimed at perpetuating the organizatio (*i.e.*, his participation in the organizational administration; man agement of institutions; recruitment, instruction and orientatio of new members; winning new followers etc.) and repaying service those that support the organization (*i.e.*, officiating religious ceremonies; educating the young, providing religio instruction to the community; developing literature, sponsorin and collaborating in community development, etc.).

All the above-mentioned characteristics and functions of t *Sangha*, nurtured by the Buddha's own exposition and examp have made it one of the most resilient organizations with a prove capacity for self-regeneration. As such, it could be an effecti change agent not only preaching change but adjusting to it. T very diversity of Buddhism as it has developed in different Asi countries testifies to the *Sangha's* capacity to cope with change. T ease with which it takes to new forms and techniques of educati and the readiness with which it had reorganized its communi activities under changing political environment need to be an lysed for lessons in constructive flexibility. With the growing nee for effective change agents to move billions of poverty-stricke people in the world today from hunger, mal-nutrition, disea ignorance and social inequality, the example of *Sangha* as longstanding body of committed change agents, who have a learnt how to perpetuate itself for over twenty-five centuries, wou appear to be most cogent.

(4) **Teacher-Pupil Relations:** Another element of the Buddh system of education, worthy of analytical study, relates to relationships it built and advocated between the teacher and taught. The Buddhist concept of the teacher is a very wide o anyone from whom one learns something, even a single syllable one's teacher. The parents are designated the first teach (*pubbacariya*). A Tibetan Buddhist couplet says:

> To eat, to sit, to walk in seemly style;
> These three a child is by his parents taught.

The Buddha's concept of the obligations of both teachers a pupils, as enunciated in the *Sigalovada Sutta*, was already m

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tioned. So did we refer to the usual manner a teacher taught his pupil - more as a supervisor of self-learning than as the distributor of acquired knowledge.

The aspect which we highlight here is the moral bond that is developed between, the teacher and the taught. While no obligation is cast on the student to agree with the teacher, or to take him as an undisputed authority the Buddhist tradition requires the teacher to be held in respect. Irrespective of age of the parties concerned the relationship engendered is that between a parent and child. As such, the teacher is expected not only to protect the pupil from all kinds of danger but also to introduce the pupil to friends and spread his reputation. A significant corollary to this is that the teacher is never a rival of the pupil. Instead, the pupil's accomplishments and success add to the reputation of teacher. It is considered bad form, however, for a pupil to presume to compete with his teacher.

The interpersonal relations so promoted between the teacher and the pupil generated a wholesome atmosphere for study and search for knowledge. A salient feature of the monastic educational system is that learning is expected to take place without tension.

(5) **Medium of the Spoken Word:** As already discussed, the spoken word was the only medium which the Buddha and his early disciples used. Its use as a means of instruction in the formal monastic education was limited. But in the informal education of the masses, the Buddhist *Sangha* down the ages has produced masterly users of the rhythmic charm, the convincing power and the image-conjuring versatility at the spoken word.

The traditional pattern of the sermon comes down from the Buddha himself. Thus, the characteristics described in relation to long discourses of the Buddha, are to be found in most sermons even today. But the variations that have been effected testify to a remarkable capacity for innovation. नई पद्धति;

"Sermons from two seats" is how one of such innovations is designated. Instead of the single monk who usually delivers the sermon, two monks take the floor. They follow one of several alternatives. One would recite a text from a Buddhist *Sutta* and the other would expound with background information and supporting narratives. More interesting from the point of view of the audience are the sessions in which one asks questions and the other answers them or they actually conduct an impromptu debate. In another modality, the second monk is replaced by a layman, who, to give

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dramatic effect, would impersonate the Greek king Menander. The monk, then, assumes the role of Nagasena and the famous debates of these two-personalities of early Buddhism are re-enacted. The dramatic effect is, in some instances, further highlighted by representing the twenty-four previous lives of the Buddha, when he met each of his twenty-four predecessors and was assured of becoming a Buddha. These are just a few innovations of the sermon as practised quite frequently in Sri Lanka until a few decades ago. Ousted by modern entertainment, these modalities have almost disappeared.

In the other Buddhist countries, these are bound to be many more innovations of a similar nature.

If we take the drama to be another use of the spoken word, the Buddhists exploited this medium, too, in spite of certain early reservations. The religious drama of Tibet and wandering drama troupes of Burma preserve a very old tradition. In Sri Lanka one finds how very quickly the different forms of dramatic performances were adopted to propagate Buddhist themes. To what extent could these modalities be revived for the imformation education of the people ? To what extent could they provide some ideas to be tried out to enhance education by radio?

(6) **Medium of the Written Word:** Starting from the edicts of Asoka, wherein the spirit of Buddhism was conveyed to the people in the vast Mauryan empire of 3rd century B.C. the Buddhists have pressed the written word into service in a variety of ways. Records of donations and rules pertaining to monastic life had been engraved on stone both in India and Sri Lanka, though no attempt was made to reduce the scriptures into writing until much later. Commencing from the first century B.C. when the *Tripitaka* was written down on old books at Aluvihara in Sri Lanka, the monastic educational system relied on the book as the primary tool of learning. Hence the impetus to produce an enormous variety of commentarial and exegetical literature, aimed at facilitating self-learning. The emphasis on self-learning most probably encouraged the production of such literature in the local languages. The word for word translation of Pali and Sanskrit works into Chinese, Tibetan, Sinhala and other languages falls into this category.

The written word became very early an important medium of the Buddhist informal education. Quoting Sri Lanka again as an example, one sees how a vast literature of "popularizers" evolved. The earliest books imitated the preachers and produced what could

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be called written sermons. But as experience accumulated, the literary embellishments and perfections received attention. The popular Buddhist literature in Sinhala is replete with interesting literary experimentations- each aiming at making a book more appealing to the commonfolk. These books, both prose and verse, had been produced primarily for the purpose of being read aloud. A thirteenth century writer actually explains how he designed his book of Buddhist experience with books for the masses is recorded in Burma and Thailand.

In Burma, one finds another example of using the written word as a means of mass communication. In two sites in Mandalay are hundreds of marble slabs on which is neatly engraved the whole of the Tripitaka. This open-air "library", by itself, is an invitation to people to read. The display of religious writings in flags, banners, wall-hanging as in Japan, Korea and Tibet serves a similar purpose.

A purely religious motive keeps on adding to popular Buddhist literature. Both writing and publishing religious books is considered a form of *Dhammadana* (gift of *dhamma)* and an aphorism of the Buddha rates the gift of *dhamma* to be superior to all other gifts.

(7) **Visual Aids:** We have dealt with the widespread use of visual aids in Buddhist circles as a medium of informal education. More than for aesthetic reasons, the Buddhists employed sculpture and painting as a means of communication. This is borne out by the symbolism that evolved very early in Buddhist art. Apparently the imagery of the Buddha's discourses paved the way for visual representation: for example, his first discourse was described as an act of turning the wheel of doctrine (*dhamma-cakkappavattana*), adumberating the symbol of the eight-spoked wheel for the doctrine. The symbolic representation became so popular that the early sculptors could narrate stories from the Buddha's life without once depicting him in human form. A footprint, a column of fire, a wheel or a *pipal* tree represented the Buddha. Further, main events in his life were similarly reduced to symbols: an elephant to connote his conception, a bull his childhood, a horse for renunciation, a *stupa* his demise and so forth.

The temple wall evolved to be another medium of the Buddhist system of informal education. Themes could be infinite as the reservoir from which they were drawn was the entire narrative literature comprising the present and past lives of Buddha.

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biographies of his disciples, and the history of Buddhism as well a figurative accounts of hells and heavens. A child usually had h introduction to what one may call a Buddhist "penal code" when parent or an elder took him from panel to panel in temple mural depicting what punishment was meted out in what hell for wha offence. Similarly, many owe their knowledge of salient aspects o the Buddha's biography and the history of Buddhism to the mura paintings of the village temple.

Particularly in Sri Lanka and Burma, one would be amazed t find the continuing interest in creating more and more centres, wit attractive representations of Buddhist themes in both sculpture an painting. Going on pilgrimage - which is one of the most popula socio-religious activities of the people in these two countries tantamount to a study tour to temples which are famous for thei paintings and sculpture. A group returns from such a pilgrimag with their knowledge enhanced and the interest redoubled in a manner that no other medium could achieve. The popula appreciation of this educational service may be guaged fro continuing projects of enormous magnitude one comes across i these countries: e.g. Veherahena near Matara in Sri Lanka an South Okkalapa near Rangoon in Burma.

तुल्यार्थक

(8) **Methods of Formal Learning:** What we have so fa discussed reveals the significant role the monastic system ha played in the informal education of the people. To set in motio and continue from generation to generation such a massiv operation the Buddhists had to train their scholars and specialist writers and preachers, organizers and administrators. For this the maintained a formal system of education. The methods used by are worthy of consideration. We have already shown how th learning process was individual. In this process, three aspects ar remarkable.

The *first* among them is the importance attached to memo zation. In the Buddhist system, without exception, memorization o large volumes of textual and commentarial material is resorted t primarily as a means of training and exercising the mind. With th reliance on the book, the widespread establishment of libraries an the regular exercise of copying manuscripts (or in Tibet, Kore Japan and elsewhere of printing from wood-blocks), the memo zation is not an effort to store information in one's head. The abilit to repeat a vast amount of scriptures from memory may still b admired as a feat but is not by itself reckoned to be a sign o

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learning. Learning continues to be assessed on the ability to correlate and synthesize what has been acquired through different media. The training of memory is an intrinsic part of exercising the mind, which is connected with the pursuit of the path of deliverance. The distinction which the Buddhists have made between training the memory as one of the mental faculties and rote-learning is very significant, because of the present-day tendency to abandon the former because of the latter. No Buddhist educator would uphold rote-learning; but he would argue vehemently in favour of a very strict regime of memory-training.

The *second* aspect is the stress laid on calligraphy. Good hand-writing has been regarded more than an asset. In the monastic system, it is the very sign of scholarship. As such, a student spends a major part of his time perfecting his script. In Tibetan monasteries, that is about the main activity, because memory-training accompanies writing and a student produces volumes and volumes of 'copy-books' as proof of studying.

The *third* aspect is the special attention given to clear and faultless diction articulation. Oral communication has been of primary importance in Buddhist circles. Therefore, the student has to acquire the ability to read clearly and correctly articulating each syllable. It is a training needed for group chanting of scriptures (both as a daily monastic ritual and as a service to the laity) and for the delivery of sermons. In Sri Lanka, for example, graduated texts, starting with simple words and progressing systematically to very complex words with conjunct consonants, have been in use for this purpose alone.

Thus a good memory legible and well-rounded hand-writing and clear speech were associated with learning. The disciplined drill, which is required to achieve them over years of application, is still regarded worthwhile and strongly upheld by some scholars to be the very essence of learning.

(9) **Work Experience:** In the Buddhist monastic system of education, learning is not divorced from working. Whether it be a monk, or a lay man, the student had to perform a variety of tasks relating to the maintenance and upkeep of the monastery. Keeping the premises clean, tending the plants, bringing water, washing clothes, repair jobs and the like have to be done on a regular basis.

Then the frequent ceremonials entail special types of work, the burden of which is usually on the shoulders of students. A fair amount of woodwork, masonry and metal-work has to be picked

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up by students to be useful on these occasions. In addition, they are also required to handle local materials for ornamental purposes. Skills pertaining to painting, paper and butter sculpture and other artistic creations have opportunities for development.

A monastery would invariably have some construction activities either in the form of restoration of old buildings or the erection of new ones. The students carry out most of the work in their spare time. As such, it is remarkable that the average alumnus of the Buddhist monastic system of education is a versatile worker, whose range of manual and technical skills could baffle anyone who had no knowledge of this particular aspect of training. This tradition, apparently, began with the Buddha himself for in one of his *Suttas* he had given a vivid account of how a robe given to a monk was never thrown into disuse. He shows his familiarity with a wide variety of jobs in restoration and maintenance of monastic buildings.

(10) **Social Service:** Just as the student in the monastic system has to work inside the monastery, he also has obligations to fulfil to his lay supporters in the community. A student monk usually participates in household ceremonies (*e.g.*, chanting for blessing or in times of illness; sermons; alms-givings and funeral rites). These bring him in contact with community life and, invariably, he is entrusted with other activities.

A common task entrusted to a student monk is to teach young children: In most Buddhist countries, the parents still try to supplement the children's school education with an exposure to the traditional literacy and literary training of the temple. Each student monk would take charge of a few pupils who report to him daily or during week-ends. In addition, the monastery would maintain special religious classes - usually in the form of a Sunday School. It is the student population of the monastic system that provides the teachers for these classes.

The student monks also find opportunities to exercise leadership traits and organize community development activities. In times of epidemics, natural calamities and special festivals, they take part in first aid and medical help services. They mobilize public charity and often provide the bulk of the volunteers to assist reconstruction measures. Examples of their active involvement in rural development are legion, their speech-making capacity being a main asset in explaining projects to people and ensuring their support.

All this is considered a part of their education because they are

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being trained for a career in which social service figures prominently. The unstructured programme of studies, with no time-bound requirements like examinations or promotions, enables the student monks to combine studies, work experience and social service and extend their period of student as long as circumstances permit.

E. Conclusion

Though undertaken purely as a preliminary effort, the result of our piecing together all these bits of information from the scriptures and historical records along with glimpses of the living tradition of monastic education has been two-fold: *First*, it reveals with no trace of doubt that the contribution which Buddhism has made to the development of uniquely pragmatic principles and practices of education has indeed been great and remarkable: *Second*, it also highlights that these principles and practices could hold the key for the solution of many educational ills of our times. It is because of the unambiguous promise they hold for the future that we urge that this aspect of the Buddha's lasting contribution to human development be studied with as much attention as philosophy and art had received at the hands of many a scholar. The way the Buddha and his disciples over the centuries taught is definitely as important as *what* they taught, or, perhaps, more important in the context of today's educational crisis.

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15. Contribution of Buddhism to Human Rights and Status of Women

Dr. Prabha Chopra

India has immensely enriched the mankind with moral values and ethical codes from time immemorial through their saints and sages. Of these the contribution of Buddha is remarkable in the field of human rights. In the 6th B.C. which saw the rise of Buddhism, Indian Society was caste-ridden and dominated by Brahmin or Priests, who claimed to be the only repositories of divine knowledge. The priests only were allowed to conduct sacrificial rituals to expiate for some sin involving the offerings of food and immolation of animals in fire. Thousands of animals were thus sacrified every day, People became wearied and disgusted with sacrifices, sacrificers and sacrificing Priests. Religion for the common man for all practical purposes meant merely getting funds to pay Brahman for the various ceremonies a man was required to perform from his birth to death.

Buddha rejected the authority of Priesthood. He taught that all atoning sacrifices were meaningless as the penalty of sin could not be transferred to another but could be borne only by the sinner himself just as the reward of virtue could only be enjoyed by the virtuous man himself. The doctrine of *Ahimsa* or non-violence to any body of which Mahatma Gandhi was the apostle was the result of Buddha's impact.

Casteless Society

Buddha also repudiated the caste system which divided the Society in lower and upper classes thereby depriving the lower classes from the study of *Vedas* (Sacred ancient literature). Buddha regarded all human beings as equal. From beggars to king received

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his compassion and love. He attacked all claims or superiority by birth and declared that:

No Brahman is such by birth
No outcaste is such by birth
An outcaste is such by his deeds
A Brahman is such by his deeds
(Sutta Nipata verse 136)

He welcomed people of low and high castes—Fishermen, cowherds and even courtesans were admitted in his order. A fascinating example of rejection of caste system by the followers of Buddha is that of Ananda, who was Buddha's favourite disciple. Ananda was once passing by a well near a village, when on seeing a girl drawing water from the well, he asked for some water to drink. The girl, who belonged to a low class hesitated, stating 'nobleman, I am too humble and mean to give you water'. To this Ananda replied "Sister, I asked not for caste but for water'. The girl's heart leapt with joy and she gave him water to drink. It is therefore, not surprising that there was no caste system in Buddhist India. This is true even today of all the Buddhist countries from Sri Lanka to Japan.

Slavery

Buddha also condemned slavery in every form. It was Buddha, who was the pioneer of abolition of slavery. According to him humanbeings might be engaged for domestic service or elsewhere, but it was enjoined that they be treated with as much consideration as a member of one's own family as regards their personal rights etc. He insists on the employees right to fair wages & conditions regular holidays and free medical attention *(Digna Nikaya* 3 180H). According to Buddha, a master should serve his employees in five ways—'he should assign them work in proportion to their strength, he should give them due food and wages; he should care for them in sickness; he should share specially tasty luxuries with them and he should give them holidays at due intervals'.

Code for Householders

Though Buddha considered the celibate life as superior to that of a householder, he did not advise his followers to renounce the world and practice celibacy. As all souls were not near the attainment of *Nirvana* or salvation and were at different stages of evolution, he did not advise the same code of conduct to all. To his lay followers who were in a lower stage of evolution and could not be expected to live upto the austere standards demanded of monks

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and nuns, he recommended marriage. To live a life of household in proper way he laid a code of discipline, by practicing which, they could hope to acquire, in due course of time, self control necessary to lead religious life which would eventually lead them to *Nirvana*. In *Sigalovada Sutta* (The layman's code of Discipline) Buddha defines the duties of parents to children, of children to parents, pupil to teacher and vice versa and of husband wife towards each other. In the *Maha Mangala Sutta* which is highly cherished in all Buddhist lands. Buddha ethics stresses the support of mother and father and wife and children. In *Anguttara Nikaya*, one of the texts of the Buddhist canon, we read the followings words of Buddha:

> "Monks, those families where mother and father are honoured, are like unto the Heaven of Brahma; worthy of honour are such families; Brahma, monks is a term for mother and father. Why? Because, mother and father do much for children, bring them forth, nourish them and introduce them to the world"

Buddha condemns those who neglect their parents in another text thus:

> "Who being rich supports
> Not parents in their age
> When gone is all their youth
> And he who parents strikes
> Doth bother vex with word
> Wife's mother, sister too
> Know him as a Scoundrel." दुष्ट

It is due to this ethics that the problems of old age are not so acute in Hindu-Buddhist lands where the parents are looked after in their old age by their children. Though no civilisation can be called perfect, however, the influence of Hindu-Buddhist ethics dominated life in the Asian lands.

Status of women

Buddha also raised the status of women which had considerably gone down by his time. In the Vedic periods (2500–1500 B.C.) women enjoyed a fair amount of personal freedom and equality with men in their access to education and teaching and in the learning and participation in religious functions. In social and religious gatherings women had absolute equality with man in the eyes of religion. The position of the wife was a honoured one in the family and by and large monogamy was the rule. Widow remarriage was permitted.

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Between 1500 to 600 B.C. though women enjoyed a fair amount of personal freedom and equality with men their position was on the decline gradually. The practice to send women to centres of learning was being discouraged. It was preferred that women received training at home from fathers, brothers and near relations. Hence high religious training was not available to every woman. As a result, tendency developed to curtail the religious rights and privileges of average woman which was gradually assigned to make substitute. The man thus gradually became the superior of women in social and religious matters.

Buddha however had kept up the tradition of giving a place of honour to women. Though he enjoined on a young girl of marriageable age the universal virtue of loyalty, respect and obedience to elders, efficiency in house keeping, love of peace etc. but nowhere in *Pativrityam* (Loyalty and devotion to husband), the later Brahminic ideal of abject surrender and all absorbing devotion to husband was preached. Buddha did not accept prevailing Brahmanic view that a son was indispensable for a man's salvation. However, he considered wives and children as an impediment to a higher life. Buddha himself renounced the world, his wife Yashodhara and son Rahul to lead a strictly celibate life. Earlier he had refused to admit women to the *Sangha* or community of celibates. It is said that he refused his Foster mother, Mahaprajapati who begged to be admitted in the *Sangha*. She then approached Ananda, the favourite disciple of Buddha to plead on her behalf. Buddha however, turned down his plea to found an order of nuns. Ananda however persuaded. He reminded his Master Buddha that he himself had declared that women too were capable of attaining *Nirvana*. Buddha agreed that he had said. Then, asked Ananda, "Why does the Blessed One deny the highest benefit of religion to one who has suckled him." Buddha then allowed the order of the nuns to be found. Though by the rules of their order nuns or *Bhikkunis* ranked lower to Monks. His wife Yashodhara also joined the *Bhikkuni* order.

However, by recognising broad parity between man and woman in matters of religion, Buddhism elevated the status of women as a liberal reaction against orthodox Brahmanism. This had also another salutary effect on the position of Indian women in general and Buddhist women in particular. A girl could remain unmarried by becoming a *Bhikkuni*. From widowhood also the women could find a respite in renunciation. The system of *Sati* (to

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die with husband on burning pyre) was practically unknown at the time of Buddha and never flourished among the Buddhist whether in India or other Buddhist countries. Thus the position of Buddhist women during the dominance of Buddhism in India was higher than that of their Hindu sisters. While in later Hinduism a woman has no individuality of her own and her status in Society were generally related to others as wife or mother, Buddhism recognised the individuality and independence of women and their title to *Salvation* in their own right whether married or unmarried. Buddhism also checked the spread of *purdah* (veil) system which was prevalent in some royal households. To the criticism that his wife Yashodhara appeared unveiled in public, he gave the reply that a women's modesty was not to be preserved by veil but by her own will power.

Like Vedic period women who composed hymns in praise of deities, Buddhist *Bhikkunis* compiled religious songs. These *Bhikkunis* came from all walks of life-from palaces, noble families Brahman families, Huts of outcaste and even from brothels as Buddha did not look down upon any profession. Of the prostitutes Ambapali of Vesali is well known. She invited Buddha to stay as her guest when he visited the city of *Vesali* at the age of 80. Buddha accepted the invitation without any embarrasment, as though it had come from a respectable citizen. Ambapali eventually joined the order of nuns. Several noble ladies, Brahmin women and daughters of merchants and princes joined this religious order—the *Bhikkuni Sangha,* where they received the highest education and religious training. The Buddhist temples had become a veritable centre of learning, some of which later grew into world famous universities, from the second century A.D., such as the ones at Nalanda, Taxila, and elsewhere. The Buddhist Civilization of India, Burma, and Sri Lanka were the first to have the University education in the annals of mankind.

Many women admitted to the nuns order achieved distinction as great teachers and scholars. Not only they enjoyed prestige and respect in their country but travelled abroad also. The royal nun *Sanghamitra,* daughter of Asoka, was the first woman foreign Missionary in world history, who went to Sri Lanka (Ceylon) and founded there the order of nuns. She lived and died in Sri Lanka where she is venerated, alongwith her celebrated brother Mahendra, as the founder of the *Sangha* in the Island.

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16. Central Asia's Debt to Buddhism

Dr. Sarla Khosla

No other country of the world can boast of such a great contribution in the field of religious philosophy as India of Buddhism. It is the philosophy of mind which does not reflect like a mirror, but shines like a lamp. It sheds its own light and perceives what it illuminates.[1] Thus India's contribution to the culture of mankind is very different from the Western or Chinese type.

Buddha's words: *Sarvam Ksanikam Ksanikam Asti, Sarvam Dukham Dukham Asti, Sarvam Svalaksnam Svalaksnam Asti, Sarvam Sunyam Sunyam Asti.* are the anthology of all schools of Buddhism both primitive and advanced.

The gain, the freedom from *Dukha* (pain and suffering) can be achieved by following the eight-fold path[2] and four noble truths.[3] Thus sacred knowledge practised leads to *Nirvana.*

After the *Nirvana* of Buddha, Buddhism was divided into many sects. Asoka convened the third Buddhist Council[4] under Moggliputta Tissa, As a result M. Tissa[5] compiled a treatise of *Abhidarma* called *'Katha vatthu.'* Asoka created a staff of officials, (according to R.E.V, 1. Girnar), called *Dhammamahamatra*, for the propagation of *Dhamma.* The missionaries were sent: (1) Majjhantike to Kashmir & Gandhara (2) Soma and Uttara to Suvarnabhumi (3) Mahinda & others to Lanka (ceylon) (4) Maharakkhitayona to Greek settlements in N-w of India and to Mysore, Kannara, Maharashtra etc.

Thus Buddhism penetrated in countries beyond Himalayas for the first time due to the efforts of Asoka. After Asoka, Kaniska convened the fourth Buddhist Council in Kashmir. As a result of the great synod Mahavibhisas of Sarvastivada school were produced.[6] In addition to the vast Buddhist literature, permanent schism, western Southern Buddhism was established.[7]

धर्मभेद-शाखा,

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In the words of Waddell "The point of divergence of these called Northern and Southern schools was "theistic Mahaya doctrine substituted for the agnostic idealism and simple moral of Buddha, a speculative theistic system with a mysticism sophistic nihilism in the background.[8]

Kaniska whose sway extended from Bactria to Mathura a Benaras,[9] almost rivalled with Asoka in his Buddhist zeal a munificence. He also like Asoka gave Kashmir to Buddhists a sent missionaries to propagate the faith. It was from Kashmir t Buddhism spread to central Asia, Tibet and China.

Form of Buddhism

The form of Buddhism which flourished in the North w Sarvastivada, of Hinayana group. During Fa-hein's time (399-4 A.D.) this school flourished in Patliputra as well as in China During Yuan-chwang's time (629-645 A.D.) it was found Kasgar, Udyana and several other places on the Northern front in Malipura, Kanauj, near Rajgriha in Northern India & also Persia. By 671-695 A.D. according to I-tsing, the chief centres the School were Magadha, Lata (Gujarat) and Sindh. South In and East India had a few followers, it prevailed largely in Ja Sumatra and Champa (lin-y'). Kochin China had a few follower and major sects of the school flourished in South-West and East provinces of China and Central Asia.[11]

The form of Buddhism which penetrated Northern Asia see to be Mahayana. Mahayana deified Buddha. His attributes led the creation of "metaphysical Buddhas and celestial *Bodhisatt* actively willing and able to save, innumerable demons and dei as objects of worship, with their attendant idolotry, sacradotalis both of which departures Buddha had condemned.[12]"

The seed of Buddha's worship can be traced in *Divyavadan* the legend of Upgupta and Mara.[13] The original version has b discovered in one of the works of Asvaghosa in Chinese trans tion.[14]

In Mahayana the three jewels became *Prajna, Upaya* a *Bodhisattva* i.e the spiritualised forms of *Dharma Buddha* a *Samgha.* When transferred to stone or canvas *Prajna* becom female deity, *Upaya* a male deity and *Bodhisattva* also a male de

Kashmir's contribution to Buddhism

Kashmir lies en-route to Central Asia via land route and t has been a meeting place of different nations. It has Tibet in

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North and Russia and Chinese Turkistan in the North East. Due to its geographical situation it was, in the ancient and middle ages, a commercial centre between India and Central Asia. A large number of coins found here bear a testimony to this fact. Despite the difficulty of its route through Kashgar over Kuenlun Range, the wandering pilgrim monks took the philosophical ideas beyond its borders and attracted foreign pilgrims and students to India.

Ancient trade routes were used by the Indian and foreign pilgrims. Their frequent meetings resulted in the transfusion of Indian and foreign cultures.

Chinese Pilgrims

The most important Chinese pilgrims connected with Kashmir and India are : Fa- Yong (420A.D.) who came to India and spent one year in studying Sanskrit language and Buddhist texts.[16] Yuan . Chwang- (7th Century A.D.) who stayed, studied and translated Buddhist works in Kashmir for two years. Wu-Kang (751 A.D.), came to Kashmir in the Tang period and spent several years in studying Buddhist works. And Ou-kong who took his final vow of Buddhist S'ramana in Kashmir. He studied Mul Sarvastivadin and had his lessons in the Silas.[17]

Popular Routes and Monasteries

Yuan-Chwang came to India via Koche or Kuci and Tashkand. He entered Kashmir via Baramula or Varahmula pass. He returned to China through Kashgar and Khotan districts.[18]

Khotan is connected with Leh the capital of Ladakh via Ilchi or Yangi Dewan pass.[19] Fa-hein in 4th century A.D. came to India via Khotan & Tibet. Tibet is connected with Leh via Hanley and Rudok. Rudok was previously under Tibet and then under Ladakh. Now it is under China. It was a part of Jammu and Kashmir State during the days of Maharaja Gulab Singh (being conquered by Gen. Zorawar Singh).

All the important land routes from Kashmir to China have sporadic monasteries and Buddhist remains. Most of them have been seen and excavated by A. Stein.

Tikze is a large village at 29 miles distance from Leh at 11000 attitude. It has a monastery[20] or a Buddhist Gumpa. It is on Leh to Khotan route.

Karzok is 129 miles from Leh along Western shore of TSo-Moran Lake. It is a village with a monastery at 14900 altitude. It is on the Leh Spiti route.[21] In addition to this there are monasteries at Kiwar[21] and Dankar.[22]

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Hanley. It is a village at 200 miles from Leh. It has a la monastery built at the summit of a hill.[23]

The most important places connected with Buddhism a Kashgar in Sinkiang or Shu-ju, Bharuka[24] Kuche or Kuci Kiu-tse in Sinkiang, Ming-oi.[25] Kao-Chang or Tunjan, Yarkand Soche or Sokui, Ho-tien or Khotan, Niya, Dandan, Vilak, Ende Loulan, Rawak, Miron and Tun-huang. Tun-Huang was t biggest Buddhist establishment in second century A.D. Many ru of Buddhist monasteries, Stupas and images have been discover these places.[26]

The most important centres of Buddhism in Central Asia a Ladakh, Tibet, Khotan Kucha or Kuci and China.

Ladakh and Buddhism

Ladakh is India's window to Central Asian countries, at 11,0 feet high plateau in the laps of Himalayas. Leh its capital lies the important trade routes linked with Punjab through Mana with Srinagar through Kargil (now-a-days directly) and wi Central Asian countries through Yorkand in Sinkiang and Tibet.

Asoka's missionaries are believed to have penetrated Ladal and preached Buddhism in about 250 B.C. Buddhism was firm rooted in the land by 1st century A.D., when Kaniska after th Buddhist Council in Kashmir sent 500 Buddhist missionaries f the propagation of the faith in Tibet.[27] Fa-hein is the earliest pilgri from China, who noticed Buddhism in a flourishing condition Ladakh in 450 A.D. According to Fa-hein the doctrine Hinayana-form of Buddhism prevailed in Ladakh.[28]

Pag Sam-Zon Zang mentions many Kashmiri scholars wh visited Ladakh and translated Buddhist works in Tibetan languag The royal Lama Yaces Hod tired of Tantraic Buddhism, invite Ratnavajra of Kashmir in about 1025 A.D. to reform the faith.[29]

The Tibetan king Lde-kri-ptsan-brtan invited several Kash miri Pandits to Ladakh, who translated certain sacred works in th Tibetan language.[30]

Ladakh's debt to India and Kashmir in particular is wort mentioning. Kashmir has not only given Buddhism & literature Tibet and Ladakh,[31] but has given script as well. King Sro Gampo deputed Thumi Sambhota to India to study. He compose a grammar for Tibetan language for which he brought th alphabet. In seventh century A.D. he adopted a script for writin the Tibetan Language, which resembled Kashmir's script of th

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age.[32] "Thumi Sambota was the first who taught the Tibetans the use of Kashmirian characters which remain unchanged to this date".

Kashmir has influenced the alphabet and pronounciation of Ladakh and Tibet. Cunningham writes as far as the prints of the premier is concerned, "the fifth circle contains the Tibetan alphabet arranged according to Sanskrit order with all the cerebrals and aspirants complex. These last letters are not used in Tibetan words, but only in the transcription of Sanskrit names, as for instance, the 'n' in *Padampan*. It is remarkable that the Ch, Chh & j all have got the mark placed over them, which alters their pronunciation to ts, tsh & ds. This I think is the direct proof that Tibetans obtained their knowledge of Sanskrit as well as their alphabet from the Kashmiris, who still pronounce these letters in the above manner as *Pandsala* or *Panjal*".[33]

Religion in Ladakh

The tenets of the Buddhist faith in Ladakh are practically the same as in Tibet. "Tibetan Buddhism is like a tree with many branches" in the words of Giuseppe Tucci, "These ramifications starting from a simple origin have come about through the special tress, each group has laid on particular aspects of literature and doctrine."

Speaking in a general way Tibet and Ladakh[34] both have two principal sects of Buddhism, Red and Yellow, after the colour of hats they wear on ceremonial occasions. Before the introduction of Buddhism most of the population was of 'Bon-Chos' religion.

The Red sect denotes all the non-reformed schools and is the most ancient sect of Buddhism. It is known as Nyimpa. It was founded by Padam Sambhava in 749 A.D. who founded Lamaism also in the country. Red sect believes in Tantraism and Padampani is worshipped as their Guru.

Yellow-Sect refers to the followers of reformed school. It was founded by Geluka-pa-Tsang-Khapa (1357–1419 A.D.). This was the sect that rose to power by the coming of Dalai Lamas who won the real political control of the country. It called for a greater purity of discipline and re-asserted the importance of the monastic rules of *Indian Buddhism* imposing ecclesiastic celebacy and forbidding the use of alcohol, it stressed the study of Buddhist dogmatic texts and the dialectics in particular in the education of its monks, who were schooled in debates. On formal logic from the

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time they were young novices, and it made a thorough appraisal of religious practices based on those gnostic or magical texts, the Tantras, considerably reducing the authorised Tantras themselves in number." [35]

Religious Buildings

Ladakh has many types of religious buildings *e.g.*,

(1) Monasteries or Gumpas
(2) The Khang or gods' house
(3) Labrang, (monasteries for Lamas)
(4) Chhod-Ten or Chhortion or Chaitya a dedicatory building or pyramid erected in honour of Sakya Thubba or of some holy Buddha or Bodhisattva and (5) Dung-Tan, a bone holder or a relic-repository

In addition to these sacred buildings there are Mani or dyke or pile of stones. With the usual inscription of the sacred Mantra '*Aum Mani-padme*', while the other formulae such as Aum Vajra etc. are also found. [36]

The most important monasteries of Ladakh are (1) Mulbeck, Lamayuru, Shankar Gumpa (leh), Shey Gumpa (16 km. from Leh); Thicksy, Hemis (40 km. from Leh), Spituk, Phyong and Alchi.

Phyong Monastery is situated on Leh-Srinagar road at 20 km. distance. It was built in 755 A.D., by Jamyanamgil. It contains Buddha, like most of the Buddhas in *Abhyamudra*. The monastery also contains paintings of 18th and 19th century.

Alchi Monastery is situated on Leh-Srinagar road at 75 km. distance from Leh. It has two Gumpas. They were built by Lotsava Rinchen Zangpo who was born in Guge in Tibet. The Gumpas were built in 11th century. The first niche in the main hall of the first Gumpa, contains a clay image of Avalokitesvara in standing postures. It has four arms. Its lion-cloth is painted with brilliant colours, depicturing tales of bloodshed, of fights between different armies and different scenes from the birth to the *Nirvana* of Buddha. [37]

Tibet's Debt to Buddhism

Historians have divergent views about the date of Buddhism's introduction in Tibet. [38] People on the Indus still attribute the introduction of Buddhism 'beyond the river' to Asoka's missionaries in 3rd century B.C. According to *Asokavadana* *Majjhantika* a Buddhist of Varanasi propagated Buddhism in Kashmir and Gandhara. The Bhilsa Tope inscription discovered by Cunningham

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in the Tope No. 2. of Sanchi group records in letters of 3rd century, on the inner lid of the relic-urn '*Supurusa Majjhima*' the teacher of all the Himalaya.[39] William Geiger[40] concludes that these were the funeral urns of Majjhantika who converted Kashmir to Buddhism and is related in *Dipvamsa & Mahavamsa*.

When all the 'Himalayas region' is ascribed on the inner lid of the relic urn, it is just possible that Asoka's missionaries reached Tibet and were the first to introduce it in the region and the tradition is true.

In the first century, Kaniska after the Buddhist Council in Kashmir, sent 500 Kashmiri *Arhats* to Tibet to propagate Buddhism. According to Tibetan scripture Kah-gyur[41] Buddhism in Tibet was introduced in 367 A.D. in the reign of King Miaton.[42] Fa-hein reached Ladakh in about 400 A.D. He found the religion in a flourishing condition. So two things are definite (1) that the religion reached the region earlier than the Chinese pilgrim, (2) and it became popular due to Kaniska's Kashmiri missionaries.

In 7th century A.D. the Tibetan king Srong-Tsang Campos married two princesses (1) In 641 he married the Nepalese princes The-Chuna and then in 641 A.D. the Chinese princess Kong-Jo. Both the queens brought Buddhist monks, Buddhist Books and Buddha's images to Tibet and both influenced their husband.[43] The Nepalese queen erected the temple of Ras -hphrul Snan-gi Tsung-log-khan (Lhasa Cathedral) in the model of the monastery of *Vikramsila of Magadha* and the Chinese queen erected the temple of Romo-Che.[44]

Both the queens invited monks from India, Nepal and China. As a result Kusara or Kumara and Shankar Varman from India, Sila Manju from Nepal, Tribuna and Ganuta from Kashmir went to Tibet.[45] It was with the introduction of Buddhism in Tibet that its history began and civilization entered amongst its people, who had lived before 640 A.D. in barbaric darkness.[46]

Srong-Detsan (740 –736 A.D.)[47] the zealous Buddhist king of Tibet founded many monasteries and invited Indian and Kashmiri Scholars for translating Indian works into Tibetan. The Kashmiri monks Jina, Mitra, Dansila and Ananda along with other Indian translators worked in Tibet and were assisted by Tibetan novices with Vairochana as their head.[48]

Padam-Sambhava of Udayana (a region to the N-West of Kashmir) being invited reached Tibet in 747 A.D. and founded Lamaism in the country. He was a popular member of the Tantric

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Yogachara School, and a scholar of Nalanda University. He usually called by the Tibetans Guru-Rin-po-che or the "precio Guru".

Lamaism

He preached Lamaism, which is the popular Buddhism Tibet. Waddell had[45] divided the era of Lamaism into three perio (1) Primitive or Augustine (from king Thi- Sroh Detsan's reign the persecution) (2) The medieval period, which includes Refo mation. (3) Modern Lamaism.

Lamaism developed much in the later half of 9th centu under king Ralpachan. He endowed most of the monasteries w state lands and right to collect taxes.

It received great setback in 10th century at the hands of ki Lan Darna, who persecuted the Lamas.[50]

In 11th century numerous Indian and Kashmiri mo reached Tibet. In 1038, Atisa the great reformer of Lamai known as the incarnation of Manjusri visited Tibet from *Indus*. H started a movement known as Lamaist Reformation and wr many treatise. Atisa's reformation resulted in the new sect Kada pa. He also initiated some reformed sects kan-gyu-pa and Saky pa.

The title 'Dalai' was given to the fifth grand Lama N Wan-Lo-Zang, by the Mongol prince Gusm-Khan, who co quered Tibet in 1960 and gave it to the grand Lama. On accoun this all his successors are called 'Dalai Lama'.

The fifth grand Lama posed as the incarnation of Avalok (the presiding *Bodhisattva* of each world of rebirth) and he b himself the huge palace temple on the hill near Lhasa, which called Potals, after the mythic Indian residence of Avalokitesvar

Bon - Doctrine (mysticism)

During the reign of Lha-Sde's Kashmirian Pandits vis Tibet and completed the translation of Avalokitesvara.[52] Accord to Kh-yar-Bon a Kashmiri Pandit introduced Bon doctr (mysticism) in Tibet.[53]

Translation work

Many Kashmiri Pandits including Tuna (630–690 A Ananta, Jina Mitra together, with Sarvajnadeva, Dansila of I and a few other Pandits went to Tibet in 9th century and transl a number of Buddhist works in Tibetan. Jina Mitra was a maste Arya-mul-Sarvastivada school. He translated a large numbe

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Sutras and *Patimoksa* of his own school into Tibetan and Fo-lo-ti-no-ca in Chinese. He is credited for translating five volumes of *Dul-va* in the 9th century.[54]

Kalchakrayana System

Pandit Somnath (1027 A.D.) a Kashmirian scholar took Kalachakrayana system to Tibet and translated it in Tibetan with the help of 'S-vi-od-Sor' or Grey-cho-Lakshmikar Danshri and Chandra Rahul who accompanied him tc Tibet.[55]

Kalchakrayana system has influenced the religion and culture of Tibet. It is believed that it helps in attaining complete emancipation even in this birth. "Ka-means casuality, la-denotes absorption or dissolution, *Ca* signifies the unstable mind, *Kra* stands for the chain of events of the process. Thus Kala comes to mean the state in which the original cause potency has been absorbed. This is the state of *Sunyata* and this is *Prajna. Cakra* on the other hand stands for the cycle of world process and this is the 'principle of knowability or the principle of *Upayaya.*' Thus *Kalchakra* signifies the absolute unification of *Prajna* and Upaya."[56]

Not only a large number of Indian and Kashmiri learned monks were invited by Tibetan rulers to translate Buddhist works but Tibetans also came to Kashmir and India, stayed here for long periods and translated scriptures.[57]

Monasteries

There are perhaps over 3,000 monasteries in Tibet. Monasteries are named Gon-po vulgarly 'Gom-pu' in Tibetan. Most important monasteries of central Tibet are: 'Sam-Yas, Gah-Ldan, De-pung Serra, Tashi-Lhunpo, Nam-gyal Ramo-che's, Desherip-Gay, Jan-Lache, Chammamrin, Darkya, Ra-deng, Sa-kya, Ting-Ge, Phuntsholling, Dorje-Dag, Pal-Ri, Shalu, Guru, Sang-Kar, Kar-Ch'u, Gyan-Tse & Dange.[58]

These monasteries have innumerable images and paintings of Buddhas and Bodhisattvas, Indian Brahmanical gods, godlings and genii and personal gods or families.

The pictures are mostly paintings. Buddhas and more benign Bodhisattvas are given dreamy looks, their upper eyelids resemble the medieval Indian sculptures.[59]

Khotan's Debt to Buddhism

Khotan or Ku-Sa-Tan-Na or Ye-teen in the words of Dr P. Smith is "A large district on the S.W. of the desert of Gobi, embracing all the country South of Oksu and Yarkand, along the

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Northern gate of Kwun-lun mountains for more than 300 miles east to West.[60]

The date of the introduction of Buddhism in Khotan is still a matter of controversy with the historians.[61] According to Yuan-Chwang it came from Kashmir and was Sarvastvadin Buddhism.[62]

Buddhism in Khotan was introduced in the days of King Vijaya Sambhava,[63] probably between third century B.C. and 2nd century B.C. By third century A.D. Khotan seems to have become an active centre of Buddhism,as a Chinese monk Chu-She-Ling came to Khotan to study the religion.[64] Mahayana form of Buddhism was introduced in Khotan in the fourth century A.D.[65]

Fa-hein (399–414 A.D.) found Mahayana form of Buddhism flourishing in Khotan. According to the Pilgrim, all the inhabitants were Buddhists. The monks amounted to myriads and were mostly the students of Mahayana Buddhism. Fa-hein and party stayed in Gomati monastery of Mahayana school, which housed 3,000 monks, who were called for food by the sound of a bell. In addition to this, the pilgrim has given a vivid picture of famous "procession of images". The procession was taken of Buddha's image in the centre, and two *Bodhisattvas* in attendance on a four wheeled image car. The procession began on the first day of the fourth month and ended on the 14th day. The king and the queens who took part in the 'procession' then returned home. The most notable event of the festival was, that king wearing ordinary robe, donated every precious thing of his kingdom to *S'ramanas* and then with folded hands redeemed the same from the Buddhist monks.[66]

Yuan-Chwang related the story of Kashmiri monk Vairochana, who want to Khotan and converted the king of the land to Buddhism. The king then convened a religious assembly and built the first monastery (Tsar-ma) in the land for him. Later on the image of Buddha and gong for the use of the monastery were added.[67]

Buddhism influenced the language and script of Khotan. The country had Kharosti script from an early period upto 3rd century A.D. It was first ousted by Brahmi and then by Prakrit; the sacred language of Sarvastivada school which had its hold in Kashmir was introduced. Subsequently Sanskrit also found its place in Khotan. Yuan Chwang has recorded,"that the system of writing had been taken from India but the structure has been slightly altered by a sort of successive changes."[68] In Khotan, Stein noticed several wooden houses where numerous pigeons were kept and propitiat-

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ed with food offerings by wayfarers. They are believed to be the offsprings of a pair of doves which miraculously appeared from the heart of Imam Shakir Padshah, who died here in a battle with the Buddhists. Stein also noticed a pigeon Sanctury. The way these pigeons were maintained and fed at the shrine, according to him was the survival of above Buddhist legend. It is considered a pious local custom which the mohammadan of this region had derived from their Buddhist ancestors.[69]

Khotan proved a centre for spreading Buddhism Eastward along the Southern route upto the frontier of China via Shan-Shan (Leh-region).

Kuchi's Debt to Buddhism

Kuchi or Kucha[70] is situated on the great highway road to central Asia, which skirts Tien-Shen and links China with the oxus region in Western Asia in general.

Buddhism seems to have reached this land at a very early date, but it was made popular in 4th c. A.D. due to the efforts of Kumarjiva.[71] Kumarajiva's mother who had become a Buddhist nun, took his son at the age of nine to Kashmir. There he studied the Buddhist philosophy under Bandhudatta a teacher of fame. After visiting a number of Buddhist institutions in Central Asia, he settled in Kuchi.

In 4th century A.D. according to Chinese records, Kuchi had nearly 10,000 Buddhist stupas and temples.[72] (The number seems to be an exaggeration).

Yuan-Chwang has mentioned the monastery of Tr-ka-po-jo-na in Khotan, where he noticed a standing cemented image of Buddha, which was brought from Kuchi (Kuchin).[73]

A Stein also noticed a number of Buddhist sacred sites in the city.[74] At a distance of little over a mile to E.S.E. of the town of Tonguz-bash, Stein came across a 'But-Khana', evidently once small Buddhist shrines and monastic dwellings.[75] At Tajik he found the remains of a small Buddhist shrine. Here the traces of wall-paintings were also visible. A stucco head of a *Bodhisattva* probably of a Buddha figure shown in *Abhyamudra* was also seen. In the area adjoining the shrine, Stein discovered three small paper fragments with Kuchean writing.[76]

Prof. Sylvain Levi collected all the data on Chinese historical texts and Buddhist works on Kucha "and established the identity of languages spoken at Kucha, throughout the Buddhist period with the remarkable Indo-European tongue, first discovered through

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local funds of MSS. and designed by other scholars as "To khan B." [77]

Ladakh, Tibet, Khotan and Kuchi are indebted to India for Buddhism, Buddhist literature, Indian script and civilization. Kashmir has played a very important part in the spread of Buddhism, due to its geographical situation being en-route to central Asia it has been a centre of men and ideas. Many a Chinese and Tibetans invited scholars from India and Kashmir and gave them all respect, and facilities to translate Buddhist sacred works and preach Buddhism. The saintly effect of chaste & disciplined marks, attracted many monks and it went a long way in creating world-brotherhood.

Buddhist monasteries served as centres of learning and spread Indian Culture and Civilization.

China's Debt to Buddhism

Buddhism reached China before the beginning of Christian era. [78] The definite step taken in that connection was that of taking a golden image of Buddha by Indian monks, [79] probably of Kashmiri design to that country.

According to the available record, a large number of Indian missionaries and monks started visiting China at their own or at invitation during the fourth and the seventh centuries. It aroused greater interest than before among the Chinese for Buddhism and Indian Culture. And it created a desire in the Chinese to have first hand knowledge of Buddhism and to come in direct contact with the Indian Culture, by visiting India.

The most notable Buddhist scholars and monks to visit China are:—

Sanghabhuti was first Kashmiri monk who reached China in 381 A.D. translated a number of Buddhist texts into Chinese. His most important works are the commentary in *Vinaya Pitaka* (disciplinary code) of Sarvastivada, [80] and the translation of *Arya vasumitra-Bodhi-Dattva-Sangiti-Sastra*. His later work is available in Chinese.

Kumarajiva a Kashmiri Mahayanist monk, who achieved international repute as a great scholar and teacher of Buddhism, was forcibly taken by the Chinese emperor, after defeating the king of Kuchi, to China in 385 A.D. Kumarajiva lived for fifteen years with the ruler of Ku-Tsang and then reached the Chinese capital in 401 A.D. He remained in the Chinese capital from 401-412 A.D.

He introduced Mahayana form of Buddhism in China. The king appointed him *Raj Guru* and asked him to translate Buddhist

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scriptures into Chinese language. He placed 800 scholars on his staff to carry the project to completion. As a result 105 works were translated. Most of them belonged to Mahayana school. Of these only 56 works are available at present, Kumarjiva's only original works are:

(1) a treatise on *Tattva* in two chapters and

(2) a commentary on *Vimalkirti Sutra*. His translation *Prajna Parmita Hridya*' which Kumarjiva himself followed and which was followed by a large number of people in China, is famous. In 405 Kumarjiva translated *Dashbhumivibhasa Sastra*, a commentary on *Dasbhumisutra* by Nagarjuna and in 430 A.D. he translated Asvaghosa's *Sutralankara-sastra*. He translated *Saddharma Pundrika* 'the lotus of the Good Law'. Even today no book is more popular in China than this. Kumarjiva translated *Satya Siddhi Sastra* (more correctly *Tattva-Siddhi Sastra*) of Harivarman - the famous Kashmir teacher of Sarvastivada.

Kumarjiva is known as a great translator and his style is better appreciated than that of the great Chinese writer Yuan-Chwang. [82]

Kiu-tan Seng-Kia-ti-po or Gautama *Sanghadeva or community* god (in Chinese translation) was a Buddhist monk of Kashmir. He went to China in about 384 A.D. He translated the first of the seven Sarvastiveda *Abhidharma* texts in collaboration with Fo-mien in 380 A.D. [83] Next he translated *Madhyama-agama sutra* similar rather to *Majjhima Nikaya* of Hinayana school named Kun-o-hen-king (Chinese version) the *Abhidharma - Hridya Sastra* in 391 A.D. and *Tridharmaka - sastra* in 397-398 A.D. He in all translated eight works in Chinese. [84]

Budhajiva or Fo-to-she was a scholar of Mahisaska school and a teacher of *Vinaya* in Kashmir. He reached Nanking in 423 A.D. He translated three works of his own school into Chinese between 423-24 and helped Fa-hein in translating Sanskrit manuscripts brought from India, Out of the three *Vinaya* translations, one is lost and two Mahisaska *Vinaya* and *Pratimokshe* of Mahisaska are available. He remained in China till his death. [85]

Sakyasri bhadra (Kashmiri monk) went to China in 405 A.D. and wrote seven Buddhist works. He was an exponent of logic. He translated several Tibetan works into Sanskrit.

The other Kashmiri Buddhist scholars and monks to reach China were Dharma Mitra of Kashmir (424-442 A.D.) Budhavarman or Fou-to-mo or Fo-to-mo a specialist in *Vibhasa* who

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translated *Mahavibhasa-sastra* in sixty chapters in China betwee (437-439 A.D.); Gunbhadra who translated *Samyktagama* about 420-427 A.D., Budhayasas who translated *Dirghagam Dharmagupta Vinaya* and *Abhidharma-prakaranapada (Sastra)* Vasumitra with the help of Gunbhadra; Gunvarman who transla ed eleven Sanskrit works into Chinese, Dharmamitra, who intro duced of a number of works on Meditaion in China (424-4 A.D.); **Ratancinta**, a scholar who translated seven sanskrit works *vinaya* into Chinese between 693-706 A.D ; Prajna who went China by sea-route in 781 A.D. and translated eight works Chinese; T'ien-Si-Tsai (original name not known) who translate 18 sanskrit works in Chinese and Saroj Gupta who worked as preacher in China. [87]

A large number of Indian monks did missionary work i China. Among them we may mention Gunbhadra (435-468 A.D. Upasunya of Ujjaini (6th century A.D and Jnanabhadra, Jinayas and Yasogupta (6th century A.D.) from Eastern India (Bengal an Assam)

Besides these Buddhist monks and scholars, the most notabl Indian was Dharmaksha who reached China in 284 A.D. fro central Asia. He translated 211 books in Chinese: of these 91 a still available. Indian monks remained going to China upto 10 A.D. After that there is no mention of such missionaries. [88]

The activities of Buddhist monks created great interest for t religion in China among the scholars, kings and general publ Most notable is the example of great Chinese scholar Tao-ng (second half of fourth century A.D.). He belonged to a fam famous for erudition in Chinese classics and strong devotion Confucianism. He adopted Buddhism and studied its literatu Then he started reading Chinese translation of Buddhist works a correcting them. Finally he wrote commentaries to expalin the tr meaning of Buddhist philosophy and doctrines. His ability a mastery on sacred Buddhist texts, attracted a number of Chine from all over the country. He trained them and deputed them preach Buddhism.

Tao-ngau, also wrote a book on India and encouraged t Chinese to visit the holy land of Buddha. A large number Chinese started pouring in India, to pilgrimage the holy sit connected with Buddha and his doctrine, to have first ha knowledge of true principles of Buddhism and conduct for t Buddhists, to collect sacred texts and relics etc. The most notab

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party is of Fa-hein and five monks, who started from China in 399 A.D.

Fa-yong and 25 Chinese monks came to India in 420 A.D. along the northern route through Kashmir. They returned via sea route.

The rulers of China, as has been narrated, took great interest in Buddhism. King Wu-Ti (386–407 A.D.) is said to have founded 15 chaityas and two monasteries. He is famous for erecting 1000 golden images.

One of the rulers of Wei-dynasty in 550 A.D. patronised Buddhism and copied 12 Buddhist Texts with his own hand, and maintained 3000 monks. Another erected a *Chaitya* in gold. Another ruler sent a Buddhist mission in 575 A.D., to western countries, in search of Sanskrit books, which brought back 260 books.

The most notable or important landmark in the history of Buddhism in China is the foundation of a monastery at Lu-Shan by Hui-Yuan a disciple of Tao-ngan. This monastery attracted thousands of monks. Hui-yuan selected 17 disciples, including Buddhayasas and Budhabhadra (two Indians) and founded a school known as "*The school of white Lotus*" It introduced the 'cult of Amitabha', based on Mahayana philosophy. This new doctrine is more important in the modern Buddhism of Far-East.[89] China on the other hand preserved our literature which has been lost in India. The recent discoveries in addition to Gilgt MSS are (a) pragments of Sanskrit texts of Asvaghosa's *Sariputra-prakirna* and two dramas from Turfan. (b) The Dassahasrika or Prajna Paramita from Khadalik and (c) The Kharosti documents from Niya e.g.. *Udanvarga* and *Pralimoksa Sutra.*

The Kashmiri and other monks gave China Buddhism, Buddhist literature, Indian sculpture and painting and "compotent parts of Indian Civilization and Culture."[90] Buddhism influenced the aesthetic look of the Chinese. It introduced the transmigration of the soul, "the idea of causality and the belief in reward and retribution."[91] Buddhism proved the most effective spiritual factor in the religions of China and taught the people of China to believe in the immortality of the soul. The dancers of China "have their hair plaited and put on a Kasya of Chao-hia similar to the dress of monks."[92]

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1. Paul Masson, Inc. Ind & Indian Civilisation, p. 212.
2. Four sacred truths of the extinction of suffering.
(1) The extinction of the thirst by complete annihilation of desire;
(2) Letting to go expelling it,
(3) Separating oneself from it &
(4) giving it no room. (Oldenberg Buddha p. 2
3. The Sacred eight fold path is to wit : Right faith, Right resolve, Right spe
Right action, Right efforts, Right thought, Right self concentration.
4. Dipvamsa, Chapters VII & VIII.
5. Mahavamsa, XII, 1-3 Thomas agrees with Waddell's identification of
Tissa with Upagupta (CH 5, i, p. 506) Asoka deputed missionaries to propa
Dhamma according to R.E. No. VIII.
6. Please see Dr. S. Khosla, History of Buddhism in Kashmir for details.
7. Northern Buddhism or Mahayana B, Southern B. or Hinayana B. The
founder of Mahayana sect is not known. But it seems to have developed within
Mahasanghikas or great congregation, a sect which arose among the monks
Vaisali, one hundred years after Buddha.
8. Waddell, lamaism, p. 10.
9. In second century A.D., Kusanas extended their influence in Turki
(Sinkiang) (Baldev Kumar. The Early Kusanas, p. 192).
10. Fa-hein, Legge, Ch. 39 p— 99.
11. I-Tsing, Takakusu, Intro. pp. XXII–XXIV Fa-hein, Parmartha (499-
A.D), Yuan-Chwang and I-Tsing use the word 'Sa-pho-to' for Sarvastiv
(J.P.T.S., 1905, p 72)
12. Waddell, Lamaism, p. 12.
13. Divyavadana, Legend No. XXVI, p. 222 ff.
14. Sukumar Dutt, The Buddha and five after centuries, p 234. The begin
of these Buddha's concept can be traced back probably to 4th century B.C. in
legends preserved in their primitive form in the Thervada canon (Ibid. p 249).
15. Advyavajra Samvraha, p. XVII.
16. Bagchi, India & China, p. 65.
17. Please refer Dr. S. Khosla 'History of Buddhism in Kashmir'
18. Si-Yu-ki, Intro. p. XIX From Kashmir to China, there are three impor
routes via Leh (1) via Toghrasu-Valley (2) Kilan Valley and (3) Karkash Valley
reach Yarkand or Kashgar (the capital of Chinese Turkistan). They have b
important centres of trade (Routes in J & K, MARQUIS De Bourbel, pp. 336-3
19. Routes in J & K, p. 361.
20. Routes in J & K, p. 361. Leh is the capital of Ladakh at 11500 altitude.
21. Kiwar is 206 miles from Leh. Its altitude is 13400 (J & K routes. p. 283)
22. Dankar-is the capital of Spiti. It is 234 miles from Leh & has 12774 altitu
23. J & K routes, p. 374. These are three routes from Leh to Hanley (1)
Taksi & Shushal 200 miles.
(2) By Indus valley 169 miles
(3) By Rupshu & Puga 187 miles
24. A site near Uch Turfan in Sinkiang
25. A site west of Kuchi
26. Baldev Kumar, the early Kusans, p. 193
27. A study of the Chronicles of Ladakh, pp. 104–5 Dr. S. Khosla, Histor
Buddhism in Kashmir Dr. S. Khosla, 'Buddhism in Ladakh vide Our Cul
Fabric, p. 28 (M of Ed. Pub. 1978)
28. Fa-hein. Legge. 1886 pp. 22–25
29. Pag-Sam-Zon-Zong, p 182 (Ed. by S. C. Dass part I contents p. XV, J
B part I 1891. p. 47)

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30. Ibid p. 172, part II contents pp. X–XII.

31. Ladakh was a part of Tibet in tenth century A.D. It remained independent from C. 975–1647 A.D. under King Lang Dharma the grandson of the Tibetan apostle. In 1647 the treaty of Tingmogan put an end to the independence of the country, delimited the frontier with Tibet. Ladakh remained paying tribute to Tibet till Maharaja Gulab Singh's Lieutenant Zorawar Singh conquered it in 1842. (Kashmir Journal, Nov. 1953)

32. Cunningham, Ladakh, p. 4 Rahulji, Tibet men Buddha Dharma p. 7 Waddell, Lamaism, pp 21–22 Pag-Sam-Zon-Zang, p. 167 (Ed by S.C.DASS. Part II contents. p. VIII)

33. Cunningham, Ladakh, pp. 392–3

34. For details please see Dr. S. Khosla 'Buddhism in Ladakh' vide our cultural Fabric, cultural heritage of Ladakh, Ministry of Education Pub. 1978.

35. Giuseppe Tucci, Tibet, Land of Snow, p. 64.

36. For details please see, Dr. S. Khosla 'Buddhism in Ladakh'. Vide our cultural Fabric.

37. Research Biannual (J & K State) Vol I No. II pp. 104–113 gives details about the monasteries, *Abhyamudra*. . . . . The position of the Right hand in this mudra is raised. This mudra is of fearlessness. "It is so that those who are afraid, when they see, this image, may be freed of fear . . . . this gives confidence to those who are intimidated or frightened. (Sutralankara, quoted by E. Dale vide Mudra 59

38. Please see. Dr. S. Khosla 'History of Buddhism in Kashmir'.

39. Cunningham, Bhilsa Topes pp. 287, 316.

40. W. Geiger, Mahavamsa, Intro p. XIX, Dipvamsa (Tr. by Oldenburg) ch. VIII. 4–13 Mahavamsa, ch. XII, Sasnavamsa (Tr. B C Law) ch. VII.

41. Kah-gyur is the sacred scripture of Tibetan Buddhism & normally consists of 108 vols. The Tan-gyur is the commentary on the scriptures & consists of 225 vols. These vols. in Tibetan languuge can be seen in Calcutta Mahabodhi Scoeity & 212 vols in S.R.S. Library, Jammu.

42. Schuefner, Tibetan Tales (1906), p. X.

43. Pag-Sam-Zon-Zang, part II, pp 167–199 ed by S.C. Dass 1908. contents pp VIII–IX. Schuefner, Tibetan Tales 1906, X

44. Pag-Sam-Zon-Zang, Part II, Edited by S.C. Dass, p. 9

45. Waddell, p. 21

46. L.A. Waddell, Lamaism, p. 9

47. The History of Majols, part IV., p. 125

48. L.A. Waddell, Lamaism, p. 30

49. Waddell, Lamaism, p. 35

50. Ibid, p. 39

51. Waddell, Lamaism, pp. 35, 36, 39.

52. Pag-Sam-Zon-Zang, p. 183 (Ed by S.C. Dass Part II, contents p. XVIII.

53. J.A.S.B. Part I. Vol I 1881, p. 198.

54. For details, please see Dr. S. Khosla History of Buddhism in Kashmir.

55. "About 965 A.D., the Tantric phase developed in India, Kashmir & Nepal into the monasteries and polydemonist doctrine, the Kalchakra, with its demoniacal Buddhas, which incorporated the Mantrayana practice-called itself the vajrayana or the Thunderbolt vehicle" (Waddell, Lamaism, p. 15)

56. J.A.S.B. vol XVIII, No. 2. pp. 73, 74.

57. For details please see Dr. S. Khosla 'History of Buddhism in Kashmir, pp. 155–56.

58. Waddell, Lamaism, pp. 327–328

59. Ibid, p. 330

60. Legge, Fa-hein, p. 16, ft. n. 1. Ku-Stana or Ku-Sa-tan-Na, is derived from Ku-Stana (earth 4 teat). According to popular belief, the first prince of the place

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was born in a miraculous manner from the head of the Vaisravana deva (god) and was provided milk by the god from a teat risen up on the face of the ground. (Yuan-ch., Watters II p. 296.

61. Watters, Yuan-ch. Vol. II. p. 296.

62. Watters Yuan-ch Vol. II p. 301. Bagchi, India & Central Asia, p. 58.

63. Bagchi, India and Central Asia, p. 50

64. Ibid p. 59.

65. Ibid pp. 58, 93–94.

If Bagchi's account, which is based on Chinese record is correct, then Buddhism in Khotan might have reached during the days of Kaniska.

66. Legge, Fa-hein, pp. 16–19

67. Yuan-Ch, Watters II, p. 296. Watters says that Arhat vairochna is not known to Buddhist scriptures, but is evidently Bodhisattva manjusri of Tibetan Books. He came as a man to teach Tibetan vernacular to the peasants and also to introduce Buddhism. The name of the monastery Tsar-ma is also Tibetan (Watters Yuan-Ch II, p. 300).

68. Yuan-Ch. Watters II, p. 295.

69. A. Stein, Ancient Khotan, pp. 194–96.

70. A. Stein, Innermost Asia, p. 805. Kucha is a desert or oasis. There is Kucha city in the vicinity of the present town. Its capital's position agrees closely with the distance and bearing recorded by Yuan-Chwang, "who placed the Chao-hu-t monasteries with their famous Buddha statues forty li north of the city (A. Stein, Innermost Asia, Vol. II pp. 804, 806)

71. Kumarjiva was the son of Kumaryana of Indian State belonging to the family of hereditary ministers. He abdicated his rights in favour of his relative went to Kuchi. The king of Kuchi welcomed him. Here was born Kumarjiva to Jiva, a princess of royal family whom he had married. (Cl. Age, p. 597).

72. R.C. Majumdar, vide Vak. Gup. Age, pp. 328–29.

73. Yuan-Chwang, Watters, II. p. 297.

74. A. Stein, Innermost Asia, Vol. II p. 803.

75. Ibid., p. 809.

76. A. Stein, Innermost Asia, Vol. II p. 813.

77. Ibid., p. 803.

78. For details Please refer to Dr. S. Khosla, History of Buddhism in Kashmir Ch. IX.

79. S.C. Dass, Indian Pandits in the Land of Snow. p. 24. Buddhism was firmly established in China, during the Kusana period. An extract preserved by San-Koo-tzhi tells of a chinese official, who learnt Buddhist Sutras by oral transmission through the agency of an ambassador of the king of Yue-chei (J.A. Jan–Feb. 1897, p. 14 vide early Kusanas, p. 193 ftn. 15).

80. Bagchi, India & China, p. 35.

81. Nanjio Catal, No. 1289.

82. Dr. S. Khosla, History of Buddhism in Kashmir pp. 144–46.

83. Bagchi, India & China, pp. 134, 211, 212.

84. Nanjio Catal, No. 1288 P.N. Bose, Indian Teachers in China p. 54, He translated 7 books.

85. Bagchi, India & China, p. 39. P.N. Bose, Indian Teachers in China, p. 73.

86. A. Kaul, The Kashmir's Pandits, p. 29

87. For details please see Dr. S. Khosla, History of Buddhism in Kashmir, pp. 146–151.

88. Bagchi, India & China, p. 57.

89. The Cl. Age, pp. 602–5. The Amitabha Sutra was also probably taken to China by Buddhist priests from Nepal or Kashmir in 147 A.D. (Getty, the gods of Northern Buddhism p. 38).

90. P.N. Bose, Indian Teachers in China, p. 145.

91. Rapat, 2500 years of Buddhism, p. 145.

92. Bagchi, India & China, p. 167.

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17. Influence of Buddhism in South East Asia

Bhadant Anand Kausalyayan

The areas now known as Indo-China or Indonesia were called Suvarna-bhumi or Suvarna-dweep by the ancient Indians. The reason for this name seems that these countries were very profitable trade centres for Indian businessmen.

The visit of Sons and Uttara, two *Dhamma* preachers sent by Asoka to Suvarna-bhumi is well-known. The ruins of a Buddhist temple of the 4th-5th century A.D. have been discovered near Keddah in the Malay Peninsula. A good number of inscriptions there are in Sanskrit and refer to the Buddhist creed. An inscription found at Ligor refers to the construction of three Buddhist temples by King Sri Vijayender in 775 A.D. The King had permitted Rajguru Jayant, to build three stupas by the side of the three *Viharas*. Two of the stupas were built after the death of Jayant by his disciple and heir, Adhimukh.

The island of Sumatra had become a stronghold of Buddhism as early as the 7th century A.D. It appears from some inscriptions found there that King Sri Jayang who began to rule the Sri Vijaya Kingdom in 684 A.D. was a Buddhist. In 686 A.D. he sent his army to conquer Java.

Sri Vijaya, the Capital of Sumatra, was a very important centre of Buddhist learning and culture. I-tsing, the famous Chinese pilgrim, who visited India in the last quarter of the 7th Century, studied here for seven years from 688-695 A.D. He had written glowingly about the popularity of Buddhism in the islands of Sumatra.

Acharya Dipankara Sri Gyan, who had become the head of Vikramsila University and propagated Buddhism in Tibet in the 11th Century A.D., had also gone to Sri Vijaya in his early life to study Buddhism.

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From Sumatra we naturally move on to Java. Generally, the names 'Java-Sumatra' go together. Fa-hien on his return from India to China via Sri Lanka stayed in Java in 414–15 A.D. for five months and found Buddhism in a not very flourishing condition. However, immediately thereafter we see an Indian monk, Guna-Varman propagating Buddhism in Java. Guna-Varman was the son of King Sanghanand and grandson of Haribhadra of Kashmir. He preferred to become a *Bhikkhu* than to be a King. At the age of 30, he reached Java via Sri Lanka (Ceylon). When the queen-mother came under his influence and embraced Buddhism, the King of Java also became a Buddhist. The fame of Guna-Varman reached China from Java. The Chinese *Bhikkhus* requested their King to invite him to China. Guna-Varman reached China in 435 A.D. Few years later he passed away in China at the age of 65.

A strong impetus to Buddhism was given by the Sailendra Kings who ruled over the Malay Peninsula and a large part of Indonesia. The Sailendra Kings had the same reverence and devotion to Buddhism as the Pala Kings of Bengal. The Sailendras were the followers of Mahayana and Tantric Buddhism. They established monasteries at Nalanda and gave generous donations for the maintenance of Nalanda institutions.

Amongst the Buddhist monuments discovered in Java, the Borobudur is the most famous. It is a marvel of architectural and sculptural beauty. As a writer puts: 'The *stupa* of Borobudur is a monument of wonderful grace and approximates to the *Srichakra* pattern in the *sarvatobhadra* fashion with the central bindu in *Meru* form at the top. The flights of steps leading up to the top on the four sides face the cardinal points with *makara* batus-trades and *makara-mukha toranas* at intervals. The *makara-mukha* with caryatid figure below it resembles the Indian proto-type."

On seeing the construction pattern of Borobudur shrine, it is difficult to say whether it is a stupa or a chaitya. Hence we call it chaitya-stupa. In this *chaitya-stupa* there are as many as 432 Buddha images. While erecting the images of the Dhyani Buddhas care has been taken to ensure that the images of Akshobha Buddha are in the eastern panel; those of Ratna-sambhava in the southern panel; of Amitabha in the western panel. and of Amogsiddhi in the northern panel. In the fifth circle all round there are the images of Vairochana Buddha.

The Borobudur *stupa* has about 1500 carvings which depict scenes from the life of the Buddha and from the Jatakas. In the

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narration of scenes from the life-story of the Buddha as described in the *Lalitavistara*, the sculptor has created numerous master-pieces in addition to portraying various aspects of Indian culture.

To the east of Java lies the island of Bali. Java and Bali are separated by a sea-lane which is 73 miles in length and 40 miles in breadth. Balu is first mentioned in the history of living rulers of China (402–456 A.D.) It is said that when the King of Bali was asked about his ancestors, he replied that he can only say that, "the wife of Suddhodana was a girl of my country." This shows that at that time the people of Bali professed Buddhism. In the 7th century A.D. I-tsing of China went on pilgrimage to Bali. According to him at that time *Mula-Sarvastivada Nikaya* of Buddhism was prevalent in Bali.

The other important island in the Suvarna-bhoomi is Borneo. It is true that no ruins of the Buddhist Monuments have been found in Borneo but a number of Buddha statues have been discovered. Of all the statues discovered in Borneo, the best one are the Buddha images of metal found near Meda Kumong at Kota-Bagan.

To the east of Borneo there is an island known as Salividha. A Buddha statue found there shows that the religion of the Buddha had reached that island also.

The southern part of the territory of the Indo-Chinese Peninsula called Annam or Viet-Nam, was formerly known as Campa. Buddhism, it seems, had entered Campa in the 3rd century A.D. A Chinese chronical states that when the Chinese captured the capital of Campa in 605 A.D., they carried away 1350 Buddhist works. The ruins of a great Buddhist monastery have been discovered at a place called Ding Duang. This was built by King Jaya Indra-Varman in 875 A.D.

Buddhism came to Kambuja (Cambodia) towards the end of 5th century A.D. It received great impetus during the reign of King Jayavarman VII (C. 1181–1220 A.D.) who was a devout Buddhist and built many Buddhist shrines.

The people who were earlier known as Siamese and their country as Siam are now known as Thais and their country as Thailand. Buddhism has been the religion of Siam from atleast the 1st century A.D. as is confirmed by the archaeological finds at Pong Tak and Phra Patham. Thailand is a wholly Buddhist country. About 1361 A.D. the Thai King, Sri Suryavamsa Rama Maha-Dharmikarajadhiraja, who was a devout Buddhist, sent some

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bhikkhus to Ceylon to invite the great Buddhist monk, Mahasa Sangharaja to come to Siam and regenerate the *Buddha-Dhamm* And when the light of *Dhamma* became dim in Sri Lanka, the T monk, Upali gave new life to it. Thus, during the past ma centuries the Buddhists of Thailand and Sri Lanka have be having close ties and helping each other.

To sum up, Buddhism has made substantial contribution the socio-religious and cultural development of all the countries South East Asia. This has created ties of unity and kinship among the people of this region.

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III.

ARTS AND ARCHITECTURE

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18. The Message of Buddhist Art (Reflections on art and religion)

Heinz Mode

I have met with European Buddhist, who could not show the slightest sympathy for Buddhist art, in their strict philosophical, textual approach, in their mental concentration, to take in the truth of Buddhist teachings, they could not find a place for the pictorial renderings, which they considered as irrelevant, yes of contradictory intentions to the Buddhist cause. The one exception, the one or the other, was prepared to make, was the image of the Buddha, which they admitted to be thought-provoking and thus suitable for mental contemplation.

(We all know, that there existed Buddhist art, before the image of Buddha was created, and that there exist, beside such images, a wealth of art creations, sculptures, reliefs, paintings, all created by artists, in the service of Buddhism and treasured by millions of Buddhists in the countries of Asia as part of their national art and as part of their religious devotion.)

If one reads through the journals, leaflets and minor publications of all the numerous Buddhist circles and societies in Europe and elsewhere outside Asia, one may notice the same abstention from questions, that are concerned with Buddhist art. As far as I am aware, there are but few exceptions. I would mention here some journals and publications under the editorship or influence of Dr. Karl Seidenstucker as non-biased in the above respect. But they all date back to pre-war days.

Why is this so? Is Buddhist art, or let us say, art in the service of Buddhism without any message, at least for all those Buddhists, who live in small groups for themselves, as tiny minorities amidst alien majorities of traditionally established societies? I should have liked to consult the "Encyclopedia of Buddhism" on this problem, to find out, if the theoretical discussion of Buddhist art is taken up

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in her pages. But the fascicle, containing "art" refers to another article "Buddhist art" and that fascicle, unfortunately has never reached me, although it may have appeared by now. So I could not say, if this important publication goes beyond former writings satisfied with and following the old praxis of giving mere descriptions and short histories of the Buddhist art in Asia.

The first, as far as I can see, at least one of the earliest, who discusses Buddhist art from the point of view of Buddhism, using Buddhist texts and Buddhist criteria at theoretical evidence, is Karl Friedrich Koppen: Die Religion des Buddha and ihre Entstehung Berlin 1857.

Koppen says (and I translate, p. 493f.): "Let us turn back to the origins and we can listen to the secrets of formation and to the inner structure of positive religion. We observe, that at the base of church-religious growth there rests a human-religious seed and even that, what is most liable to degenerate and to be misused goes ultimately back to purest humanity. It is human, it is religious in the proper, strictest sense of the word, it is religious to honour the memory of parents passed away, of benefactors, friends, teachers protectors of the people, to celebrate them and to keep up to honour their image or whatever earthly traces remained and that keep their memory alive. Holy are the places, where they have dwelt in their lifetime, holy the places of their final rest, holy the religious remaining for us as a pledge of memory. This human religion of piety is common to all ages and peoples. Every good and affectionate man will admit to it." Koppen then refers to the late outgrowth which is the end of pietism and turns into fetish service as soon as images are believed to heal sickness, or to cause the rain to pour down, as they are believed (or even intentionally made) to move their eyes, to weep, to talk and such like.

Of course in 1857 Koppen was not in reach of many texts in adequate translations. He thus advances as evidence some of the legends pointing out to the Buddha himself as the initiator of image-service. Reports from the *Divya-vadana* and from the Chinese Buddhist pilgrims Fa Hsien and Hsuan Tsang have been quoted by Koppen. William Cohn in his book: Buddha in der Kunst des Ostens, Leipzing 1925, has based his text-critical remarks on the same quotations.

But it has to be admitted, that such passages are rather late and could not be taken as representative for the attitude of the

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early Buddhist texts. Besides this late date, they can be applied merely to the image of the Buddha, not Buddhist art in general and also not to such ideas and theories, that are traceable in Buddhist text, as referring to the value of art from the religious point of view or in the service of religion.

The usual attitude of writers on early Buddhist art is rather unconcerned with these questions. Buddhist art in India is declared as part of Indian art in general, particularly adapted to the requirements of the *Sangha* and the laymen. The artists themselves, so it has been repeatedly declared, must not of necessity have been pious members of the Buddhist community. They could have just as well worked in the service of other contemporary religions, like Brahmanism and Jainism, and some amongst them could have been foreigners.

Ananda Coomaraswamy, the famous art-historian, who took a deep interest in philosophy, in the theory of aesthetics and in the religious function of art, has discussed his own opinions regarding our problems in several of his papers. In his articles: "Hindu view of art: Historical" and in "Buddhist primitives" Coomaraswamy considers Buddhism as strictly hedonistic, and declares early Buddhist art as popular, sensuous and animistic Indian art, adapted to the purpose of the illustration of Buddhist anecdote and the declaration of Buddhist monuments.

For the Buddhist fundamental attitude towards art, Coomaraswamy quotes a passage from the *Visuddhi Magga*: "Living beings on account of their love and devotion to the sensations excited by forms and the other objects of sense, give high honour to painters, musicians, perfumers, cooks, elixir prescribing physicians and other like persons who furnish us with objects of sense."

In strict contrast to this theoretical rigidity, such Buddhist monuments, as are left to us from the earliest periods, *stupas*, *cave-caityas* and *viharas*, with their sculptural decoration, cannot be called abstract and non-sensuous by any means. Coomaraswamy calls the art of Sanchi as "essentially pagan", of a fearless happiness, untinged by puritan misgiving or by mystic intuition, of the purely representative and realistic technique. The famous *Yakshini* figures, typical of all that is best in the art of Sanchi, Coomaraswamy contrasts it with the orthodox view of the Pali Suttas "as the body when dead is repulsive, so also is it when alive." If we closely analyse such views of an art-historian, who is certainly a lover of Indian art and at the same time a respectful commenta-

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tor on Indian religion, by no means averse to Buddhism, we shou of course not be able, nor should we feel inclined to refute th textual and pictorial evidence as such.

But we should be entitled to comment such opinions in th light of other - and even more significant-facts, a religio movement like the one, beginning with the Buddha, born 26 years ago, with the events of his life, his preaching *Dhamma* an his creating the *Sangha*, has never been and could never b accepted as purely philosophical, as the incorporation of a abstract theory. Buddhism was from the beginning and still is living cultural entity and this includes not only Buddha, *Dhamma Sangha*, but also the large number of Buddhist lay folk.

The Buddha had his personal background in Indian socie which - and his own teachings testify to the fact - cannot b dissolved from the spiritual and physical image. Whatever th Buddha influenced and actually changed, it was the Indian way o life and conduct, that was influenced and changed. But such lif and as a matter of fact, a culturally very developed way of life existed already, had to exist to make changes possible an necessary. Buddha, *Dhamma, Sangha* mark the new, but it shoul never be forgotten, that the new is part of and can only exist with the old. What I want to say with ever so many words, tha Buddhism is more than it sometimes and to some appears to b Buddhism is not only a philosophy or a religious creed, Buddhis is a culture.

As a culture Buddhism of necessity includes the belief an behaviour of the many, includes all creative activities of literatur and art, etc. Therefore, I cannot agree that art is put in a oppositional place or at least in a position of mere servitude to tru Buddhism. Art in India at the time of Buddha and during the earl centuries of Buddhism was the art of the Indian people, just lik language, the body of social customs and even a multitude o beliefs were the typical and peculiar expressions of a long existin and large community. There was no other choice for the Buddhi the *Dhamma*, and the *Sangha* but to be essentially Indian. I woul even be prepared to go one step further. At the time of the Buddh there existed, as we know, strong orthodox forces of the Brahman claiming to control all aspects of Indian culture from the somewhat narrow caste-determined point of view. Buddha op posed such claims and took openly- preaching, as he did, on th roads—the side of the many, of the people, playing the role of revolutionary in the true sense.

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Again I should like to refer to Koppen, who, in 1857 has published his outstanding opinions on the events, taking place in the time of the Buddha.

"So-called philosophers", Koppen says, "have formulated the conclusion, that the Indian castes are the product of the Indian view of life. This is true, but only a half-truth, for the conclusion can and must be reversed as well: the Indian—specially Indian brahmanical view of the world is a product of the caste-society. Or to say it with more simple words, theory and praxis are here, as elsewhere, in mutual exchange, support and complete each other. It is part of the nature of this process, that first, after the victory of the Brahmans was secured by quite different means, not merely by 'hollow theories', certain opinions, principles and ideas, which so far had been shown only half-heartedly and occasionally, came to be openly and shamelessly applied in regard to all civil and social relations, to become the keystone of the new, hierarchical state-building." "We have come to the point", Koppen continues, "which alone is evidence enough to explain, how Buddhism could create a new epoch in the historical development of India, a mighty contrast against Brahmanism, could spread far beyond India's frontiers, after suffering finally bloody persecutions, could turn towards all, towards all breathing creatures, primarily to all humans, ignoring privileges of birth and caste, of scholarship or education—towards all of them the message of Sakyamuni is directed. Who realises this situation, who has ever thrown a look into the law book of Manu, will admit, that his was a thought of the most unheard-of, the most revolutionary audacity."

Let us not forget that Koppen has written these remarkable words in 1857, 120 years ago, not in India, but in Berlin, where in those days certainly not much about Buddhism was known.

But if we follow such thoughts, it becomes even more obvious that, the preaching to the masses of the people, the opening of all chances to spiritual and cultural equality to all, at the same time meant, that Buddhism had to open itself towards all, that was part of the prevailing habits and attitudes of these masses of Indian humanity.

Thus if all tendencies of artistic expressions and folk beliefs of these Indian masses, though of course in a reformed, in a chastened and tamed state, were permitted to find their place as part of the life conditions of these people within Buddhism, this cannot be considered as non-Buddhist or as opposed to Buddhism. Indian art

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entered Buddhism with the people listening to the preaching of the *Dhamma*, being convinced of this truth and feeling themselves freed of the bondage of Brahman supremacy and orthodoxy.

Indian art as part of Buddhism was the contribution of the people turning towards Buddhism.

Indian art was not created and could not have been created by Buddhism or in the service of Buddhism, because it was pre-existent - but it was added and integrated because Buddhism had to integrate folk culture to become a culture, to gain the full confidence of the people. If some part of the teaching stood against the fundamental life-conditions and the life-contents of the people, it was the theory, that had to be moderated, and not the people, that could, for that reason, be simply dismissed.

This is the true message of Buddhist art. It is the contribution of the people to Buddhism. Buddhist art shows, that Buddhism had outgrown the elementary somewhat elitarian stage and had reached the people, had been accepted by the people. The term: Buddhist art is fully justified in this sense. If there would not have been Indian Buddhist art there would never have been such large crowds of the Indian population followers of Buddhism, partaking in this future growth and development as being part of their own life and creativity. The attentive listener or reader may draw his own conclusions, why Buddhist art is not so popular with such small groups, as exist outside the Buddhist countries of Asia. Or shall we turn the question around and ask why such small groups always appear to have a sectarian character?

Before I finish this summarizing reflection on Buddhist religion and art, I should like to add a short note on the question so much discussed, about the image of the Buddha in Indian art, its comparatively late arrival after an early period, using symbols like the wheel, the throne, the umbrella, the Bo-tree, and the *stupa* to represent the human image in pictorial figurations. It has been argued, that there was prohibition to show the Buddha as a human likeness in the early art of Bharhut and Sanchi etc.

In the light of what has been said just now, I cannot agree with this opinion. Just the contrary, it seems to me, is the factual situation, as it is reflected in early Indian Buddhist art. To better represent the presence of the Buddha, in scenes of his life or in some Jataka stories, such pictorial signs and symbols were selected, which could make the contents to be best understood. There was never, as far as I see, any general prohibition to represent the

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human figure in Indian art, in India we find not the slightest indication of the semitic notion of strictly prohibiting to represent the likeness of the divine, or the figure of man, evident in Jewish and early Islamic art.

The Buddha is meant to be present in all scenes depicted at Bharhut and Sanchi and elsewhere in early Buddhist art. But as this art was meant to be seen and these scenes were meant to be identified by the people, a method had to be adopted, to make the meaning of them clear beyond any doubt. Symbols relevant to the identification of a particular scene are preferable to the presentation of a human figure, that could not be distinguished beyond doubt from other human figures. Thus the figure of the Buddha was introduced only at a later stage of development, when it was fully understood, that the Buddha, and only the Buddha was meant to be expressed by this particular figure. No prohibition, but the wish for clear identification explains this process, which is by no means a development from more abstract towards more realistic representation.

The early appeal to the general Indian public was in full accordance with the general views held by the people. They were accustomed to read signs and symbols as meaningful, as part of the common speech, translated into pictorial appearance. To them human figure in monk's robes would not appear at first sight as different from any other such figure. To identify such a figure as the Buddha would have demanded from the onlookers a stage of abstract thought not yet reached. The general introduction of the pictorial image of the Buddha in human shape proves at a later time, that Buddhism had spread and established itself deeply enough to add to the symbols the new creation of the Buddha in human likeness, at the same time more realistic and true to nature. But this human likeness was also a creation of the unique, of the individual appearance of the Buddha with the general aspect of man. Thus it was more advanced and in this particular sense more abstract. The human figure of the Buddha had to become a symbol, a realistic symbol, to be generally accepted and understood.

The message of Indian Buddhist art, the message of the image of the Buddha, are an integral part of what we call Buddhism in its broadest cultural aspect.

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19. Buddhist Contribution to Art and Architecture

L.M. Joshi

One of the enduring and visible fruits of the spread and growth of Buddhism can be seen in its wealth of art. The experience of Buddhist art is a profound experience for us all. The richness and variety, the depth and beauty of Buddhist art when studied in the light of its great mass are simply enormous and astonishing. In all fields — in architecture, sculpture, painting, and handicraft — Buddhism has produced works of art which stand in the front rank of the highest creations of worlds' art. In the opinion of the experts of art and archaeology, much of the best and the greatest art of all countries of Asia is Buddhist art.

The growth of Buddhist art should be viewed both as a contributory cause as well as a consequence of the progress and popularity of Buddhism in different countries. The architectural and sculptural wealth and the endless series of murals produced by Buddhism all over Asia go to show that religion does not mean only rituals and dogmatics. A most important element of human religiousness is that spiritual quality which finds "tongues in trees, books in the running brooks, sermons in stones and good in everything".

From this standpoint, Buddhist art can be viewed as a manifestation of Buddhist religiousness. It is the teaching of liberality, piety and universal loving kindness which inspired the building of numerous monasteries adorned with sculpture and painting illustrating in plastic forms the great moral principles and spiritual virtues of the Bodhisattva. On the other, hand, the needs of loving devotion (bhakti) to and pious adoration (*puja)* of the Buddhas and Bodhisattvas, had inspired not only the invention of holy images and symbols but also the setting up of shrines and sanctuaries.

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The growth of Buddhist art should be viewed also as a kind of Dharma-donation (*dharma-dana*). To set up an image of Lord Buddha is a holy work, a deed which results in religious merit. This is true also of building a monastery for the use of *bhiksus* or a shrine to house a Buddha figure, and of erecting a memorial at a spot connected with the life and activities of the Blessed one. Distribution of images and emblems and scriptures was a superior form of liberality. Building and maintaining schools and colleges for the study of Dharma was a sacred deed. Educating the people about Buddha's teachings and diffusing the principles of love, peace, compassion, and renunciation through sculpture and painting, all these were holy deeds. Sculpture and painting, epigraphy and calligraphy, and other arts were cultivated and promoted with the intention of growing in religiousness and with a view to promoting religiousness.

In other words, Buddhist art is largely religious in content. It can be understood as a commentary on the principles of Buddhist religion and morality. In fact, a study of Buddhist art is very important and useful for understanding the development of Buddhist thought and culture.

Here we shall briefly survey the broad range of Buddhist art which mainly includes architecture, sculpture, and painting. Buddhist architecture employed wood, bricks, stones, and occasionally metals. Most of the wooden architecture of south Asian countries has perished. A few ancient wooden structures and sculptures have survived in cold climate of north Asian lands. The remaining Buddhist architecture is of two kinds. One kind consists of buildings of bricks and stones, the other consists of rock-cut monuments. The rock-cut halls, sanctuaries, and living rooms of monks have been hewn out of live rocks and no building materials have been used in them.

In Buddhist architecture we will note three technical terms: *stupa, caitya,* and *vihara.* All these indicate forms of religious architecture. *Stupa* (Pali *thupa*) means a sacred mound, a relic-house. In Sri Lanka it is called *degaba* (Sanskrit *dhatu-garbha*) because it houses the sacred relics (such as tooth, bone, nail or ashes) of the Buddha's body or of any other great Buddhist saint. In Burma and other east Asian countries the *Stupa* is now called *Pagoda* (perhaps a Portuguese word). A *stupa* is a kind of closed shrine or sacred symbol. Its shape and style assumed a variety of forms in different ages and different countries. The oldest Indian

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Stupas are hemispherical or semi-circular in shape. The best example is preserved at Sanchi (District Bhopal). The Dhamekha stupa at Sarnath has a different shape. The earliest stupas were built soon after the passing away of the Buddha. The word *caitya* means a sacred symbol, it may be a *stupa* or shrine or tree or pillar. *Stupa* and *caitya* are thus interchangeable although *stupa* is an architectural term whereas *caitya* is a religious term. Caitya-hall means a hall with a *stupa* or sanctuary in it. Worship and circumambulation *(pradaksina)* of *caityas* and *stupas* is an old Buddhist practice.

It is said that Emperor Asoka had built 84000 *stupas* all over his vast empire. In the 7th century A.D. Hsuan tsang had seen several thousand *stupas* and *caityas* in India. In the 11th century A.D. Allberuni saw the remains of a great *stupa* built by King Kaniska near Peshawar. The tradition of *Stupa* architecture continued to flourish in Sri Lanka, Burma, Java and North Asian lands. Special mention may be made of the great stupa of Borobudur in Java, Svayambhucaitya in Kathmandu (Nepal), and the great *stupa* in Anuradhapura (Sri Lanka). Burma has also preserved a number of magnificent *pagodas* dating from the thirteenth century onwards.

The word *vihara* means a monastery. It is also called *samgharama*. In fact, a *vihara* complex includes not only living quarters for *bhiksus* but also a shrine or *caitya*, an assembly hall and a park or garden (*arama*) attached to it. It was the existence of numerous Buddhist Viharas in Magadha which gave its modern name Bihar. The earliest *viharas* were brick buildings. Later on stone was used for building temples and monasteries. A large number of viharas and sanctuaries were, however, excavated into rocks. There are nearly 1300 rock-cut monuments of ancient India. Of these about 1000 are Buddhist, the rest belong to Jainism and Brahmanism.

The earliest examples of rock-cut halls for the use of monks are those excavated under the orders of Asoka. These are the caitya-halls in the Barabar hills of Bihar. Each is a rectangular chamber where the worshippers congregated. Each has a monolithic stupa at the far end of the chamber. A rock-cut stupa consists of a circular base, the drum, surmounted by a dome called anda. Above this is a parapet like part called harmika, and from this part rises an umbrella *(chatra)* on a mast *(vasti)*. The stupa is a memorial symbol of the Buddha; it functions as a shrine. In later

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centuries Buddha figures were carved on the face of these monolithic *stupas*.

Buddhism produced a mass of wonderful rock-cut architecture in Western India and Deccan between second century B.C. and sixth century A.D. Beautiful sanctuaries and large monastic halls, adorned with marvellous sculpture and painting, were hewn out of rocks and mountains. The main centres of this rock-cut art are Karle, Bhaja, Kanhari, Kondane, Junnar, Nasik, Pital-Khora, Aurangabad, Ellora and Ajanta.

Outside India, rock-cut architecture of Buddhist monasteries and sanctuaries is found in Sigiriya (Sir Lanka), Bamiyan (Afghanistan) and several places in Central Asia and China. Special notice may be taken here of the Hall of Thousand Buddhas in Tun-Huang.

Mention has been made above of the great stupa of Borobudur in Java. It is the greatest monument of artistic creativity of Buddhism. Besides *stupas* and *pagodas*, Buddhism also inspired a large number of temples. The best extant example of the classical form of a Buddhist temple is the Maha Bodhi temple at Bodhagaya.

Marvellous achievements were recorded by Buddhist sculpture both in quality and quantity. The earliest examples of Buddhist sculpture are those of the capitals of Asokan stone pillars. These are mostly animal figures of elephant, bull, horse, and lion. The Sarnath Lion Capital of Asokan Pillar, now adopted as the national emblem of India, is one of the masterpieces of classical Buddhist sculpture. It depicts four roaring lions facing four cardinal directions. Originally these lions carried over their heads a large wheel (*cakra*), a symbol of the progress of Dharma. This wheel is now broken and preserved in Sarnath Museum. This so called Lion Capital was thus originally Dharma-cakra-capital. The next phase of Buddhist sculpture is represented by the monuments of Sanchi, Bharhut, Mathura, and Bodh Gaya. The sculptures of an earlier period, 200-100 B.C. in these places do not depict the Buddha in human form. He is represented by sacred symbols such as a stupa, bowl, umbrella, foot prints or a *bodhi*-tree; birds, gods, goddesses, nagas, vaksas, men and women, animals, plants, palaces and hermitages, rivers and hills, a whole universe of beings and things, is portrayed by mature sculptures. The main subjects of this tremendous plastic creation are the life and teachings of the Buddha, the Jataka stories, Buddhist myths and methods of piety

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and faith, events in the history of Buddhism and ornamental motives. In the second phase, which began around the beginning of the Christian era, the Buddha is depicted in human form. The subjects of portrayal are largely Buddha's life and the stories of his former births.

Mathura school of sculpture produced some of the finest statues of the Buddha. Its influence reached different centres of art in India. From the time of the Kusana rulers (100 B.C. -300 A.D.) to that of Emperor Harsa (606-645 A.D.), Buddhist sculpture continued to record progress throughout Indian sub-continent. Mathura, Sravasti, Sarnath, Nalanda, Gaya (Bodh Gaya), Patalipu tra, Amaravati (Andhrapradesh), Ajanta, Ellora and other places in Western India and Deccan manufactured the figures of Buddhas, Bodhisattvas, gods, demi-gods, humans and animals in numerous varieties. A fair amount of this sculpture in stone has survived human vandalism and ravages of the time. Almost all the museums of India are full of Buddhist images, emblems and other pieces of sculpture.

From about the first century before Christ a distinct school of Buddhist sculpture began to develop in the Punjab. This is known as the Gandhara school of Buddhist art. Its centres were at Taksasila and Peshawar. Some scholars have suggested that the style of Gandhara art was influenced by the technique of western sculptures. The contents and motifs are Indian and Buddhist whereas the technique of carving stone is marked by realistic interest. Emphasis on physical features of human body, curly locks of hair on the head, and a preference for strong muscular body, are some of the features of Gandhara sculpture which distinguish it from the sculpture of Mathura. Some of these features of Gandhara art have been traced to Greek and Roman traditions of sculpture. The best sculptures of Gandhara belong to the Kusana period (100 B.C 300 A.D.). The portrayal of the Buddha in human form started at about the same time in Gandhara and Mathura regions. The Gandhara sculpture exercised some influence over the Buddhist art of Afghanistan and Central Asia.

During the Pala period (800-1200 A.D.) Buddhist sculpture flourished both in stone and in metal, especially in copper and bronze. The centres of this art were mostly in Bihar and Bengal. Several beautiful figures of the Buddha, of Bodhisattvas like Avalokitesvara and Manjusri, of goddesses like Tara and Prajna paramita, both in bronze and in stone, are still extant. Much of the

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Buddhist art and architecture of ancient India was destroyed by anti Buddhist vandalism of some Brahmanical fanatics. Much of what survived was later on destroyed by the iconoclastic fury of some Islamic followers.

Buddhist art and architecture developed wherever Buddhism travelled. In Sri Lanka an intense artistic activity was carried on throughout the first millennium of the Christian era. The sculpture of the Anuradhapura period was inspired by Indian models of Buddhist art.

Indian Buddhist images in stone, ivory and bronze were frequently imported by the Buddhists of south Asian countries. The bronzes of Nalanda were specially popular in these countries. The sculptures which decorate the great *stupa* of Borobudur were made following the guidelines given in Buddhist holy books of Indian origin. In Burma, Siam (Thailand) and Cambodia we find the simultaneous growth of Buddhist and Brahmanical sculptures. The iconographic features of these images show contacts with the sculptures from Tamil region, Orissa, Bihar and Bengal.

Tibet and Nepal produced a vast amount of sculpture in stone and in metal connected with Mahayana and Tantrika forms of Buddhism. Statues of the Buddhas and Bodhisattvas in pure gold and silver, often inset with gems and pearls, have been discovered in all countries of Asia. One of the reasons of Turkish and Mongol inroads in South Asian countries was the lure of gold and precious stones treasured in Buddhist and Brahmanical temples. Tibet was the only fortunate country which succeeded in preserving huge quantities of gold in images and sanctuaries. Thousands of Buddhist images and sacred emblems have been discovered in Bamiyan and Central Asia. The largest Buddha figure ever made in stone is at Bamiyan. The Buddhist sculpture of central Asia shows cultural contacts with India, West Asia and China. The contents of this great art are Buddhist. Regional elements are found in costume, jewellery, ornamentation, and physical features. This is true of the sculptures found in Khotan and Tun-Huang also. Buddhism had dominated the architecture and sculpture of China and Japan since the time of its introduction in those countries. Besides stone and metal statues wooden sculptures of excellent quality were produced in ancient and medieval centuries in China and Japan.

As in the areas of architecture and sculpture so in that of painting, the range of Buddhist contribution has been massive and

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extensive. The oldest examples of Buddhist painting are preserved on the walls of a few of the rock-cut halls of Ajanta. Some of these murals are masterpieces of the first order. It is the personality of the Buddha which had endless charm for the painter as much as for the sculptor. The artists successfully conveyed by means of brush and paint the austere simplicity and dignified serenity born of inner peace that characterized the attitudes of the Enlightened One. The paintings of Ajanta are in water-colours. The earliest of them date from the 2nd century B.C. The life of the Buddha is painted in epic details. Scenes from the Jatakas form the subject-matter of several paintings executed in a narrative manner. Buddhist painting reached its maturity during the fifth and sixth centuries A.D. Besides Ajanta another centre of painting was Bagh near Gwalior.

The influence of the technique and style of Ajanta school of painting is found on the paintings of Sri Lanka and Central Asia. During the early medieval centuries the arts of calligraphy and painting were employed by manuscript writers and copyists of religious books. Beautiful painted images of Buddhist goddess Prajanaparamita were produced during the Pala period in Bihar and Bengal. These are preserved in some illustrated manuscripts.

Some of the finest Buddhist paintings were manufactured in Nepal and Tibet during the medieval period. Nepalese miniatures and Tibetan painted scrolls reveal a large variety of religious subjects employed by the artists. The repertoire included Buddhas, Bodhisattvas, Buddha-fields, mandalas, gods, guardians of the quarters, celestial creatures, ornamental and floral designs. Paintings were made not only on the walls of sanctuaries and monasteries but also on silk, cotton and paper scrolls. Painting and calligraphy were cultivated especially by the Buddhist monks of Central Asia, China and Japan. Some of the greatest painters of medieval China and Japan were Buddhist monks.

It will be seen from the brief survey given above that Buddhism manifested its cultural creativity through the arts of sculpture and painting in a grand manner. Apart from its aesthetic value, Buddhist art has been an important means of education and cultural progress among all nations of Asia. In several cases, artistic monuments have supplied valuable historical data for the history and interpretation of Buddhist systems of thought and ways of becoming religious.

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20. Buddhist Contributions to Asian Cultural Arts

Richard A. Gard

Buddhist contributions to the Asian cultural arts have been varied and extensive, involving the doctrinal meaning and functional performance of architecture, the ceremonial arts, dance-drama and music, the literary arts, the pictorial and decorative arts, and sculpture—all inter-related and aided by the handicrafts which are akin to technological pursuits. The achievements of Buddhist arts in the cultural development of Asian societies have been described in many art histories and need not be reviewed here; attention should be given, however, to several important aspects: (1) the functional nature of the Buddhist cultural arts, (2) the manner in which they differ from Confucian, Hindu, Islamic, Shinto, and Taoist art forms and cultural expressions, and (3) how they thereby contributed to the cultural progress of Asian societies.

1. Functions of the Buddhist Cultural Arts

Basically considered, the Buddhist cultural arts serve the *Buddha Dhamma/Dharma*[1] symbolically in principle and practice and thus help to fulfil the *Buddha-Sasana/Sasana* as a Buddhist 'Culture' or social way of life. For example, Buddhist iconography pertains to doctrines as well as images and is expressed through architecture (*thupa/stupa* or *Ceitya/Caitya* reliquary forms and proportions), ceremonies and dance-drama (symbolic gestures in Japanese No plays and Vajrayana rituals), the pictorial and decorative arts (portrays of Mahayana-Vajrayana pantheons and the *mandala* or diagramed spheres of cosmic power), and sculpture (Buddha-images and altar shapes).

Correlatively, the performance of the Buddhist cultural arts serves the *Tiratana/Triratna*[2] functionally in monastic and lay life. For example, the Buddha is venerated as the historic Teacher

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and symbolized as a universal ideal through architecture (the liturgical use of reliquaries which have historic, biographical and doctrinal significance), the ceremonial arts (Buddha-puja ceremonies, *Vesakha/Vaisakhya* festivals, Mahayana and Vajrayana rituals), dance-drama and the literary arts (biographic plays, poetry, folklore, and conceptual expositions), the pictorial and decorative arts (biographic paintings, drawings, designs or symbols; of iconography). Similarly, the *Dhamma/Dharma* is revered and expressed through architecture (doctrinal representation by material forms and proportions; structural symbolism), the ceremonial arts and dance-drama (including music in some instances; doctrinal signification by rituals; gestural symbolism), the literary arts (doctrinal exposition by writings; textual symbolism), and the pictorial, decorative and sculptural arts (doctrinal presentation by designs and forms; graphic and plastic symbolism). Likewise, the *Sangha* is aided and respected through architecture (the provision of monastic facilities) the ceremonial arts (the performance of monastic rituals, public festivals, lay patronage), the literary arts (the use of monastic instructions, study materials, commemorative biographies), dance-drama, and the pictorial, decorative, and sculptural arts (all affording biographic presentations).

In these respects, the cultural arts are an essential and functional part of Buddhism. Through them Buddhist thought is expressed, Buddhist practices are conducted, and Buddhist institutions are developed. Without them, the Buddha *Dhamma/Dharma* could not be taught, understood, or applied, the *Tiratana*Y *Triratna* could not be honored, expressed, or served, and the Buddha *Sasana/Sasana* could not be manifested, maintained, or fulfilled.

2. Forms of the Buddhist Cultural Arts

In Asian architecture, Buddhism has designed a greater stylistic and structural variety of buildings for monastic and public use than have Confucianism, Hinduism, Islam, Shinto, or Taoism in pre-modern times. For example, in the case of the Thai Theravada, a well-functioning wat (Buddhist monastic center; its compound is demarcated by eight markers, *sima or sema)* would have a Buddha-image hall *(bot)* for ceremonial-purposes and often a secondary hall (specially called *vihara* in Thailand), a pavilion *(sala)* as a public meeting and rest center and sometimes another one *(sala kan parien)* as a classroom for children and novices (especially in rural areas where such facilities may be scarce or

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inadequate), a dormitory or individual huts *(kuti)* and eating and bathing facilities for monks and novices, a drum house *(ho klong)* and/or bell tower *(ho rakhanga)*, a library *(ho trai*, mostly for texts and manuscripts), often a well for public use, and, whenever possible, a distinctive reliquary *phra chedi*, or, *thupa)* and sometimes one or more secondary reliquaries *(phra prang, phra sat,* or *mondup)*.

Buddhist reliquaries are customarily dome-shaped or pyramidal in Theravada and Vajrayana area, but square and multi-tiered in Mahayana areas (occasionally single-tiered when built in Laos); they are called respectively, *thupa, dagoba, chaitya* or *chedi*, etc., *chorten (chos-rten* or *mchodrten)*, *stupa, chaitya,* pagoda. Other Buddhist structures are usually multi-storied and, depending upon available materials, constructed of brick (usually stuccoed in most Theravada countries), stone-clock (Cambodian culture areas and Vajrayana countries), or wood (Mahayana countries and localities), or are rockcut cave temples (formerly used in Gandhara-Bamiyan, India, Central Asia, and Northwest China, and still used in Burma; *Sagaing,* South Korea; *Sokku-am,* Laos; *Pak Ou,* Sri Lanka; *Dambulla,* Thailand: *Chieng-mai*, and Viet Nam: *Da Nang)*. Some of these structures are the largest buildings in pre-modern Buddhist Asia except for certain royal palaces, Hindu temples, and Muslim mosques, and have provided facilities for public meetings, social welfare work, and educational instruction. Most surviving Mahayana buildings are Chinese-derived and are thus similar in style, decoration, and construction (just as most Vajrayana buildings are Tibetan-derived and thereby similar) and often include Confucian and Taoist elements (but not Shinto), as well as landscape gardens which Zen monasteries in Japan specially developed to symbolize the Buddhist world-view and inspire human empathy with Nature. Theravada buildings, however, vary considerably and reflect the ethno-cultural differences between Burma, Cambodia, Laos-Thailand, and Sri Lanka; they have seldom included extensive monastic gardens except notable the Alahana Parivena and Potgul Vehera of the Polonnaruva Period (A.D. 1017–1235) in Sri Lanka.

In the Asian ceremonial arts, Buddhism has developed more monastic rituals, public ceremonies, festivals and pageants, and aesthetic practices than have Confucianism, Islam, or Shinto, if not also Hinduism - although all have incorporated common elements from local, so-called indigenous beliefs and customs. Among the

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Buddhist forms (which are too numerous to be listed here even representatively), Theravada rituals, ceremonies, and festivals are the most elemental, but include animistic, hylozoic, panpsychic, or folkloric influences (for example, the propitiation of "spirits" (nat, pyi, chao, thewada, neak ta, etc.....). The Mahayana monastic and lay practices are more complex and comparable to Hindu and Taoist rites and festivals (which they probably influenced). Whereas the Vajrayana ceremonial arts are the most developed in Symbolism and execution, and thereby have greatly influenced Bon and certain Tantric practices.

In other respects, the ancient Indian custom of symbolically offering flowers at an altar or scattering flower petals in religious ceremonies was adopted by the Theravada and other early Buddhists for the Buddha-puja service, and transmitted to China where Mahayana Buddhists developed simple floral arrangements for venerating Buddha images, and thence to Japan where the arrangement and act culminated into sophisticated flower-arrangement ceremony (ikebana or *kado)* for lay as well as monastic functions. Similarly, the drinking of tea in *Mahayana* and *Vajrayana* monasteries to facilitate the chanting of Buddhist texts, as well as for bodily warmth and recuperation, evidently began in China, but in Japan it developed into an aesthetic ceremony (o-cha-no yu or sado) which, together with ikebana, resulted in aesthetic refinements in architecture, handicrafts, and etiquette for the laity. Also in Japan, the symbolic use of incense in Buddhist services, common throughout Asia, evolved into an aesthetic incense-smelling ceremony *(koda*) by the laity.

In Asian dance, drama, and music, the role of Buddhism, has been considerable but varied. In their respective cultural areas, the *Theravada* contribution has been minimal compared to that of Hinduism, the Mahayana has surpassed that of Confucianism, Shinto, and Taoism, and the Vajrayana has been outstanding. There are doctrinal and cultural reasons for these differences and accomplishments.

Theravada monastic discipline strictly prohibits the monk (*bhikkhu*) from "dancing, playing music and witnessing shows with dances, singing and music" (see the *Digha-Nikaya: Silakhanda*: 1. *Brahmajala-sutta*). Such activities would inhibit the Threefold Training *(ti-sikkha)* of the monk in virtuous conduct (sila - cf. ethics) resulting in higher morality. *Adhisila*), concentrative absorption (samadhi - cf. meditation), resulting in higher thought,

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Adhicitta), and transcendent comprehension and understanding for Enlightenment (*panna* - cf. wisdom), resulting in higher insight, (*Adhipanna*). Consequently, the *Theravada Sangha* customarily employs no dance, drama, or music in its elemental rituals, although the rhythmic chanting of Pali texts by *bhikkhus* could be considered psychologically as a substitute for vocal religious music in monastic services. The well-known Kandyan dancing, which is performed with simple music in Ceylonese Buddhist temples (*vihara*, etc.) and at the annual Esala Perahera (procession of the Buddha-tooth Relic in July-August, instituted in A.D. 1775) in Kandy, has Hindu origins. In fact, most festivals and folk-plays in *Theravada* Southeast Asia, although they may contain Buddhist themes and story elements, are based mainly on Hindu legends, especially from the *Mahabharata* and *Ramayana* with adaptations of local animistic, hylozoic, or panpsychic beliefs and expressions. Ordinarily, *Theravada* monastic compounds accommodate the performance of folk festivals inasmuch as they customarily serve as community centres, especially in rural areas. In the case of the bun in Thailand and Laos (*tham-bun*, "making merit", from *punna*/*punya* to cleanse the mind of selfish thoughts by altruistic acts, hence "merit") for promoting community welfare, monks often advise or assist in their preparation and observe their festivities, but do not participate directly in the usual song, dance, and revelry.

On the other hand, the performance of Mahayana ceremonies is facilitated, and their meaning fulfilled, through prescribed ritual music, dance, and drama. In addition to the requisite *sutra*-chanting (*sabda-vidya*, *sheng-ming*, shomyo), the Mahayana Sangha often uses instrumental music in its monastic services, as for example those in Japan conducted by the *Shingon-shu*, *Tendai-shu*, *Nichirenshu*, and to some extent *Zen-shu* schools or sects. Further-more, music, dance and drama are often used inter-relatedly by the *Sangha* to instruct the laity in Buddhist ideas and ideals; in turn, Buddhist themes and elements have frequently been incorporated into popular as well as court dance-dramas in order to enrich and enhance them. For example, Buddhist ritual dances were introduced into Japan mostly during the 7th century A.D. from various countries in mainland Asia, adapted as *Butsuji* (no-) *mai* (Buddhist temple dances) for Japanese needs and interests, performed at court as well as in temples (*o-tera*), and developed from classical to popular forms of expression. A partial list would include the gigaku (with masks, Buddhistically flourished

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during the 7th-8th centuries), *sangaku* (8th century-popularized as sarugaku in the 11th century), *en-nen* (popularized stage entertainment, 10th-11th centuries. cf. *bugaku)*, and the more popular dances such as the shishi-mai (lion-dance. cf. *gigaku*), *bon-odori* (cf. *Urabon* or O-Bon festival usually in August), and various membutsu (meditative invocation to Amitabha Buddha), *oni* (demon), and other ritual-symbolic dances at particular Buddhist temples and places. In the 13th century the popular *dengaku-no-no* (rustic dance. cf. *dengaku* with Shinto influences during the 10th-11th centuries) and *sarugaku-no-no* (monkey-dance) developed further and in the 14th century became stage drama which, together with en-nen, *Mibu-Kyogen* (pantomime performances at Mibu in Nara), and *Kagura* (an early, indigenous, deity rite) elements, evolved into the well-known no *(Noh)* drama and its farcical interlude no-kyogen, thus culminating into the highest form of Mahayana music-dance-drama.

In a similar way but more extensively, Vajrayana ceremonies require ritual music and dance as religious offerings *(mehod pa)*, and Buddhist dance-drama forms an essential part of the Vajrayana cultural heritage of Buddhist Asia long preserved in Tibetan traditions. Within a monastery (*gomba* or *gonpa*) it is customary for monks to assemble by the call of a conch-shell trumpet *(dung)* in a shrine-room, assembly hall, or open court-yard and intone Buddhist texts accompanied by musical instruments, such as the ghanta hand-bell *(dril-bu)*, hourglass-shaped hand-drum *(mga-ch'un* or *damaru)*, and long, usually telescoped, trumpet (rag-dung or dung-chen) which, respectively, provide the beat, climatic emphasis, and drone for the reading. In certain ceremonies and especially the public dance-dramas outdoors, other musical instruments (but not string instruments for religious music) are also used, such as large drums *(lag-na or chos-mga)*, various cymbals *(rol-mo, silsnyan, sbug-cham) shawms (rgya-gling)*, and copper or thighbone trumpets *(rkang-gling)* which together produce "a symphony of pre-human sounds, or a tone-picture of the convulsions of nature; the roar of the great trumpets finds a reply in the thunder of the drums and their long silences are bridged only by the lament of the gyaling."[3]

On the other hand, Vajrayana dance-dramas, dramatic dances, and religious operas are specially performed during major festivals and other occasions. For example, the Tibetan New Year *(lo-gsar)* is welcomed by a sung performance. The Mon-lam

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(*sMon-lam-chen-mo-* Great Prayer Ceremony of the end of the old year) which was established by Tson-kha-pa (A.D. 1357–1419) at Lhasa in 1408–1409 as an annual rededication of Tibet to Buddhism, and by a ritual "renewal" drama, the *jha-cham* or *Cham* (inaptly called "devil-dances" or "mystery plays." cf the *Manirim-du* dance-drama in the Khumbu area of northeastern Nepal). *The "Cham* is a solemn performance of trained monk dancers, acting the role of various divinities, as constructively imagined in meditation upon their conventional forms. Most, but all, of the manifestations are helped by the wearing of masks, usually of the 'oath-bound' protectors of the doctrine, and the fierce forms of their entourage. Each movement and gesture of the dance, which is accompanied by the music of long trumpets, shawms, drums and cymbals, follows a strictly ordained symbolism. The primary function of Cham seems to be the physical manifestation of the great protecting divinities, who have already been invoked and propitiated during preceding ceremonies which may have lasted two or three days. The choice of divinities invoked will depend, as always, upon the particular religious order and the particular monastery, for everyone normally adheres to his own tutelary divinities."[4] In addition to the Mon-lam and Chem which were held annually in Tibet until the Chinese Communist occupation in 1959, "on rare occasions there would be a performance of the immensly popular *a-che Iha-mo* at some great monastery or wealthy noble's house, and villagers would travel miles to see it. The a-che *Iha-mo* are sung performances of religious drama which tell the stories of figures of the past famed for their piety and miraculous achievements. The custom is attributed to a fifteenth-century innovator, *Thang-ston rgyal-po.* A number of the most highly trained troupes from all over Tibet had to come to Lhasa in the autumn and offer their performances as a sort of tax to the Dalai Lama after which they were free to perform for profit at the great monasteries and in private houses. The tale was unfolded in operatic recitative and chorus, relieved by interludes of circular dancing to the accompaniment of a drum and cymbals; there were also comic scenes and mime often acted with great brilliance."[5]

In the Asian literary arts of prose, poetry, and drama, Buddhism has contributed popular themes, folk expression, and literary symbolism as well as scholarly principles of textual exposition, literary criticism, and doctrinal debate. Basically, these arts serve the Tiratana/Triratna by providing biographical account

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of the Buddha and eminent followers, doctrinal expositions of the *Dhamma/Dharma*, monastic regulations for the *Sangha* and ethical guidances for the laity. Consequently Buddhist oral and written literature, which has been growing for twenty-six centuries, contains numerous biographies and diaries, chronicles and histories, essays and lectures, myths and legends, fables and stories, pilgrimage and travel accounts, poetry and plays, political and legal writings as well as voluminous texts. For instance, the wide variety of Buddhist literary forms may be indicated by the following definitions: "In Pali usage, *gatha* is a 'verse, stanza, line of poety' *nikaya* means 'a collection, group, division, or section of a literary work', and *nipata* similarly is 'a group or section composed of chapters', *sutta (cf. suttanta)* is 'a chapter or text, especially in the sense of a dialogue, and *vagga* is 'chapter or section in a book'. In Sanskrit and Buddhist Hybrid Sanskrit usage, *gatha* is 'a verse or stanza, the metrical part of a *sutra*', *karika* is 'a concise statement in verse (especially of philosophical and grammatical) doctrines,' *sutra* (ch. *sutranta*, Pali: *Sutta)* means 'basic teaching, text', whereas *sastra* signifies 'commentary, teaching, treatise (often re a *sutra* or *karika)*, and *stotra* is 'an ode or hymn of praise, verses to be sung (in contradistinction to *sastra* which is recited)'; *bhasya* is 'an exposition or commentary (especially re a technical *sutra)*', whereas tika is 'a commentary (especially on another commentary)'. The term *agama* in Pali, Sanskrit, and Buddhist Hybrid Sanskrit means 'traditional or cononical text' and, in the *Mahayana* usage, is applied particularly to the Four (out of Five) *Nikayas* of the *Sutta/Sutra Pitaka: Digha-Nikaya/Dirghagama, Majjhima-Nikaya/Mandhyamagama, Samyutta-Nikaya/Samyuktagama, Anguttara-Nikiaya/Ekottaragama or Ekottarika.*

As an example of Buddhist popular and written literature the *Jataka* (Birth-stories or tales of previous lives of the Buddha) have become the traditional basis for many Buddhist allegories, myths and stories and thereby have contributed immeasurably to the development of Asian folklore, both oral and written, especially in *Theravada, Vajrayana*, and, to a less extent *Mahayana* areas. With regard to scholarly and oral Buddhist literary arts, three illustrations may be cited Doctrinal debates or scholastic argumentation in *Vajrayana* monastic colleges (for example, the Tibetan *tshad-mahi-rtsod-pa*), the oral examination-training in *Mahayana* monasteries (e.g. the Japanese *Zen mondo*), and the *Sangha* Councils for editing canonical texts in Theravada countries (e.g. the Burmese *Chaitthá Sangayana*, or Sixth Great Council in Rangoon, A.D.

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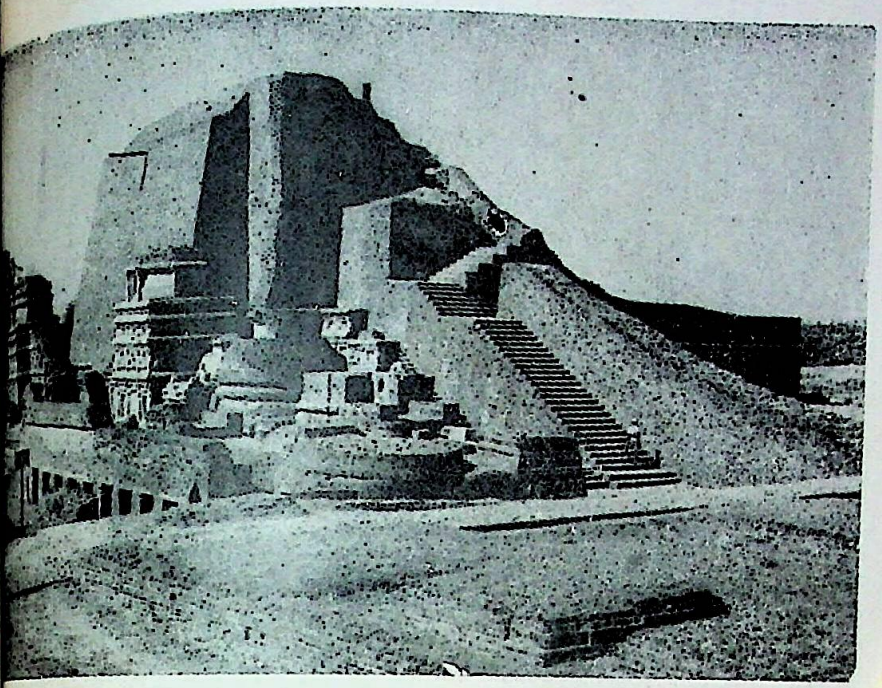
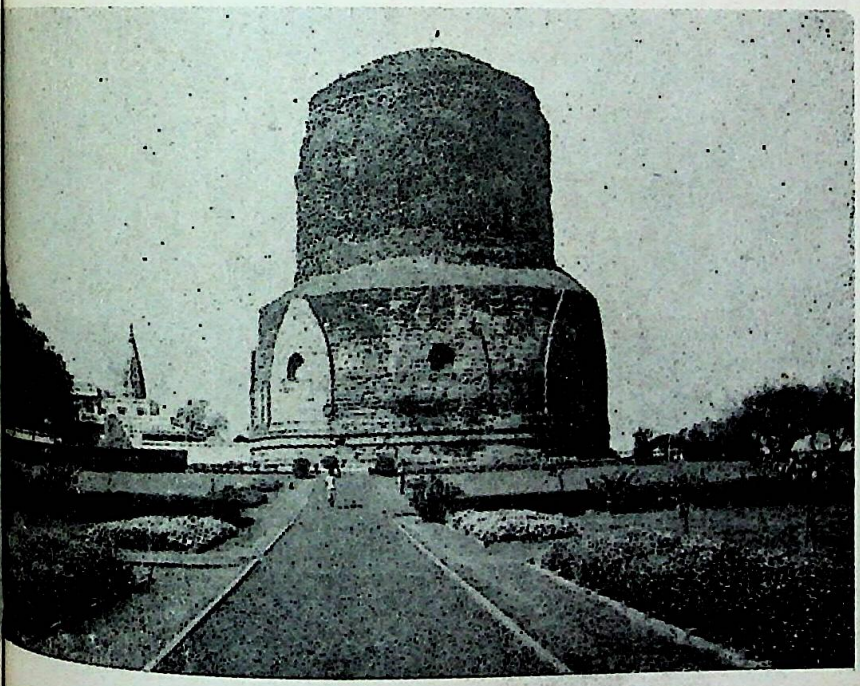


Nalanda—General View of Stupa site No 3.



Sarnath—Dhamekh Stupa and the Town in foreground

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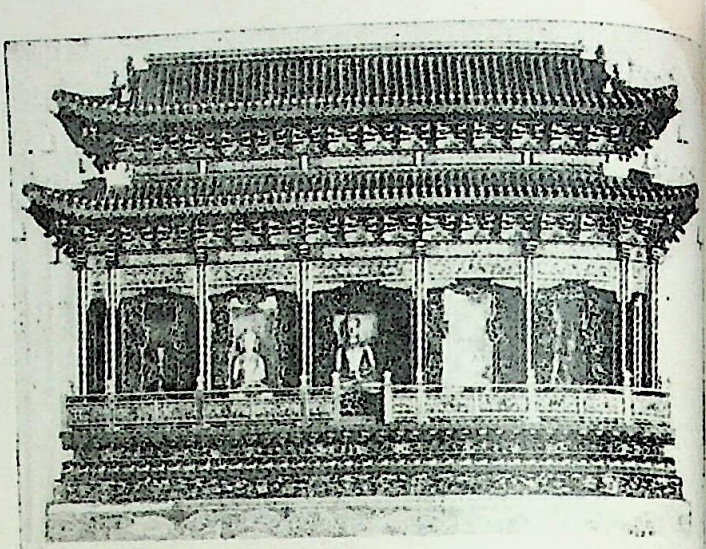

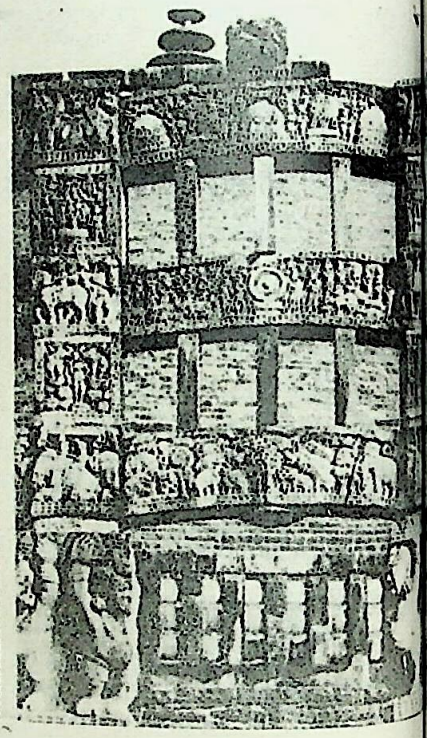

Top : China-Red Sandal Sri Lanka Wood Shrine Palace Style (1736-1795)
Left : Vietnam—Statue of Quan Thiam, Busthap Pagoda
Right : Front of the bars of the Western Gate, Sanchi, Stupa.

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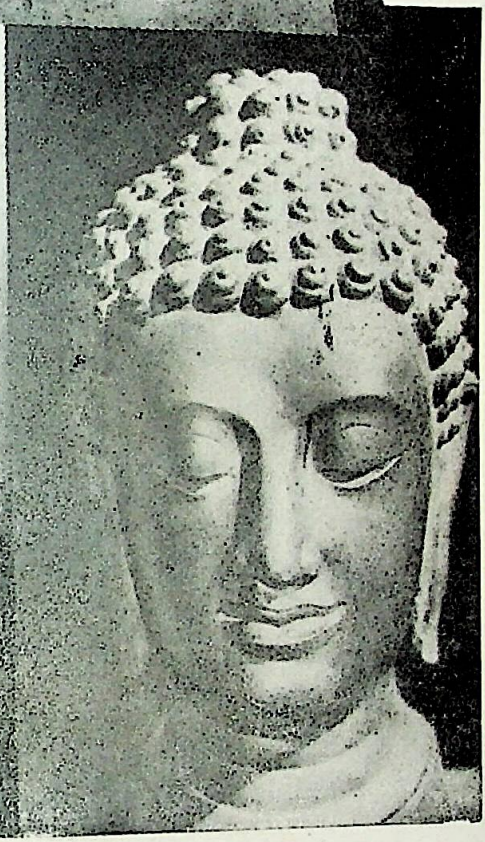

Top : Vietnam—A crouching demon
Left : Sarnath—Preaching Buddha
Right : Thialand—Head of Buddha.

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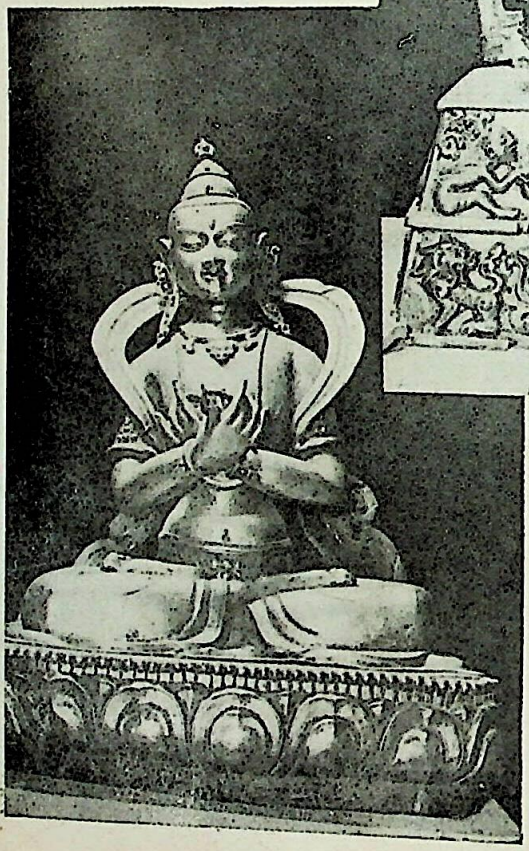
Tibet—Seated Buddha



Tibet—Vajradhara

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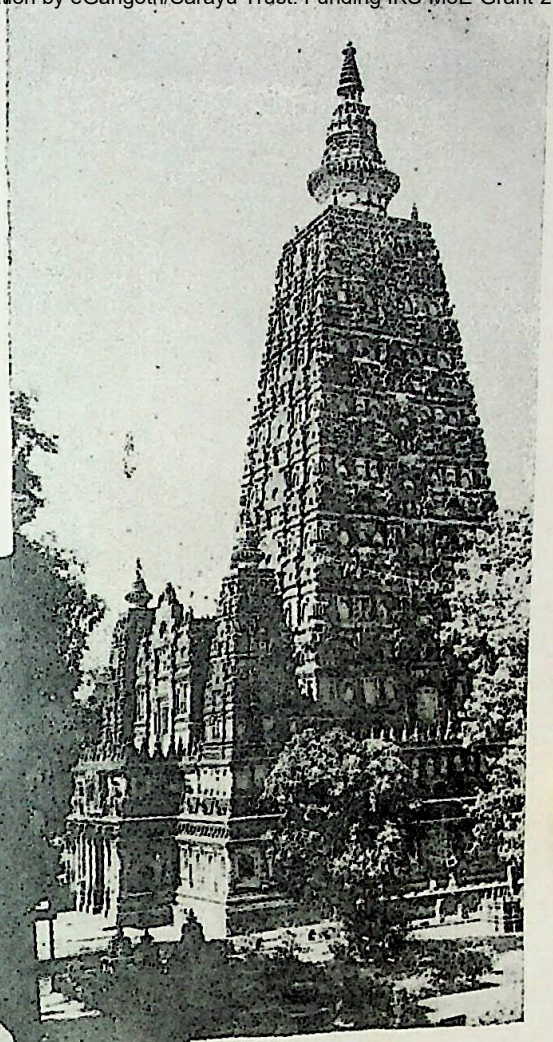
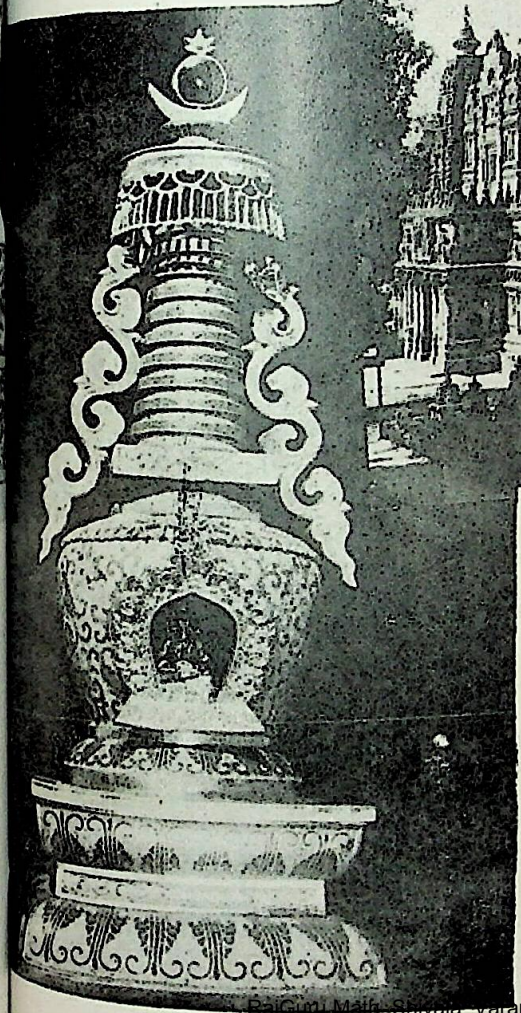


...dhgaya—Mahabodhi Temple
India



China—Bronze Pagoda
(1736-1795)

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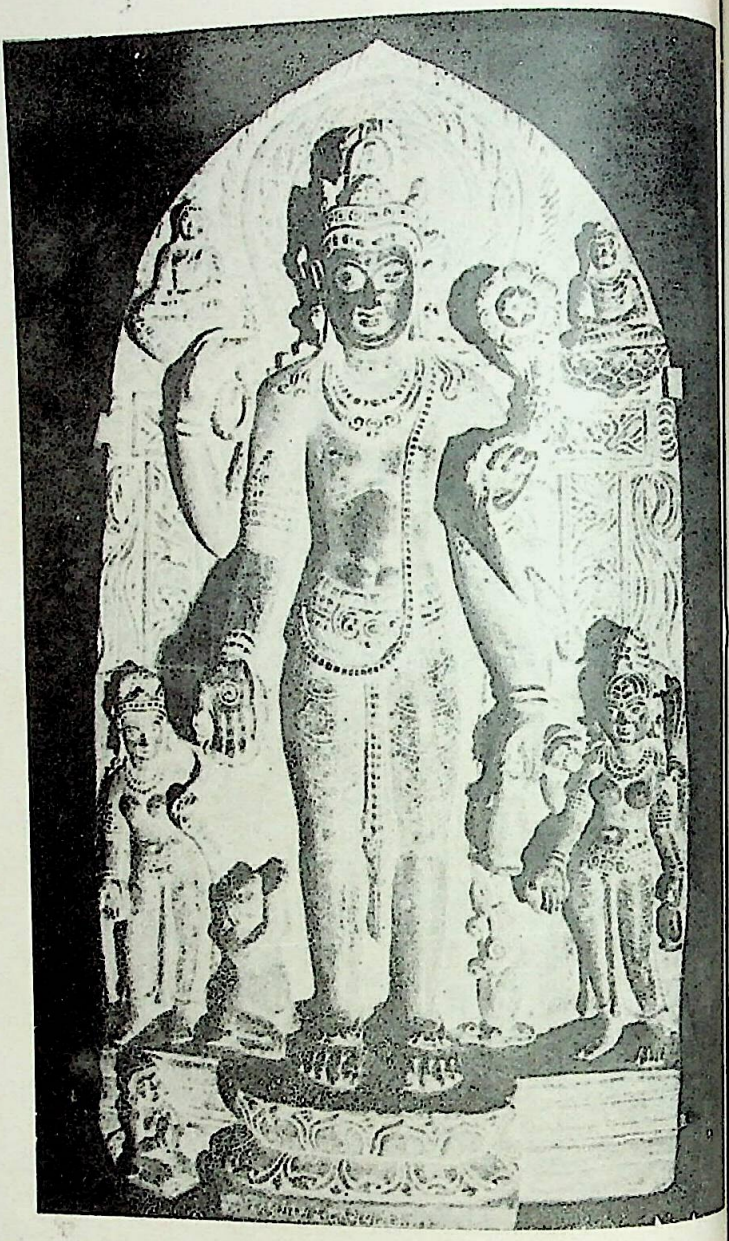

Nalanda—Bodhisattava Avilokteshwara with Tara of Bhikuti
(10th Century A.D.)

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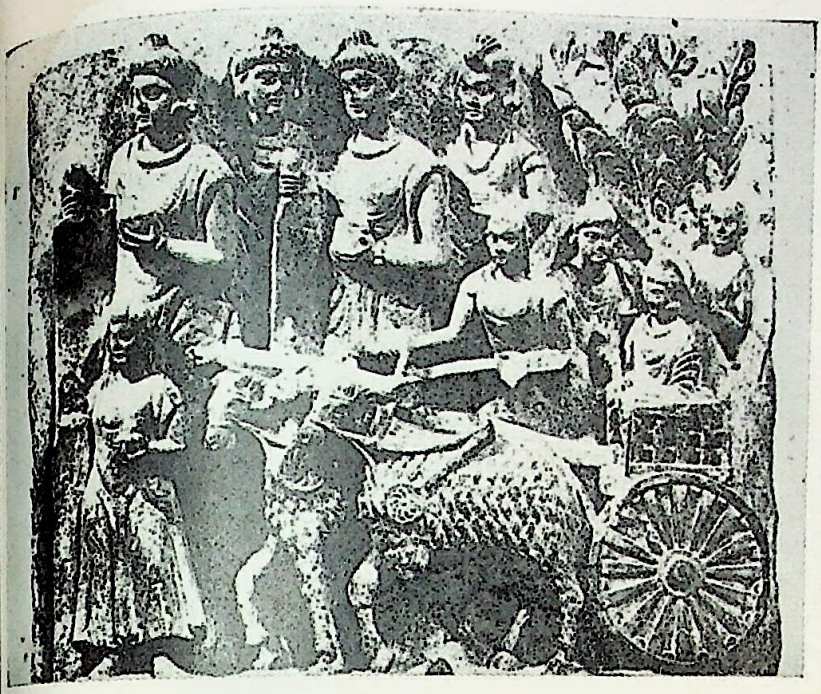

Relief Panel depicting Prince Siddartha going to school.
Gandhara-4th Century A.D. United Kingdom

The Great Departure. Gandhara (From Indian Museum)

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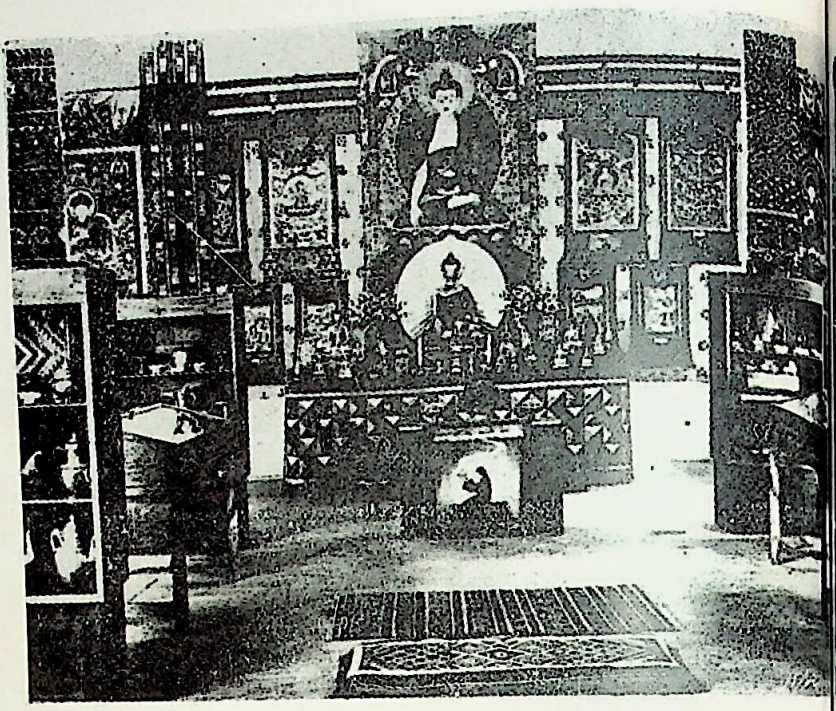
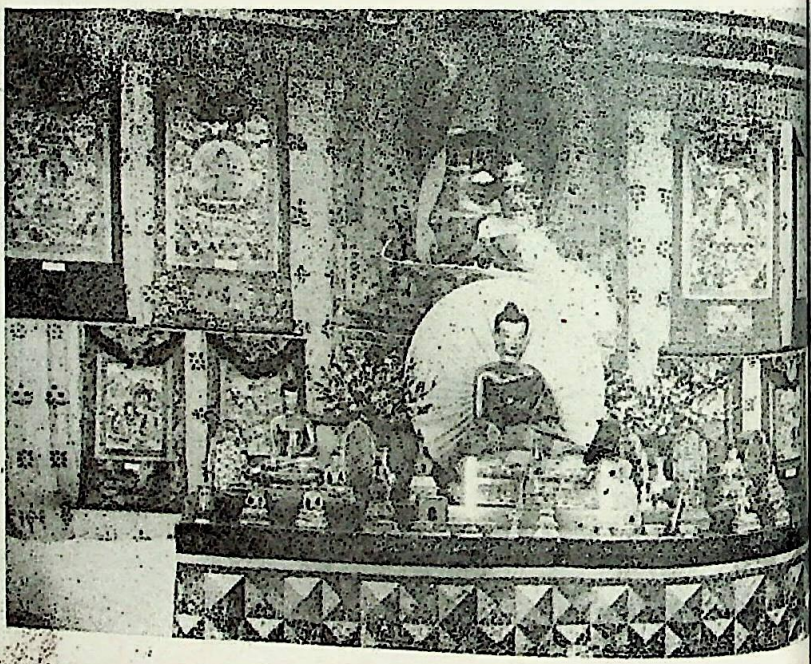


Bhutan—General View of the Gallery



Sikkim—General View

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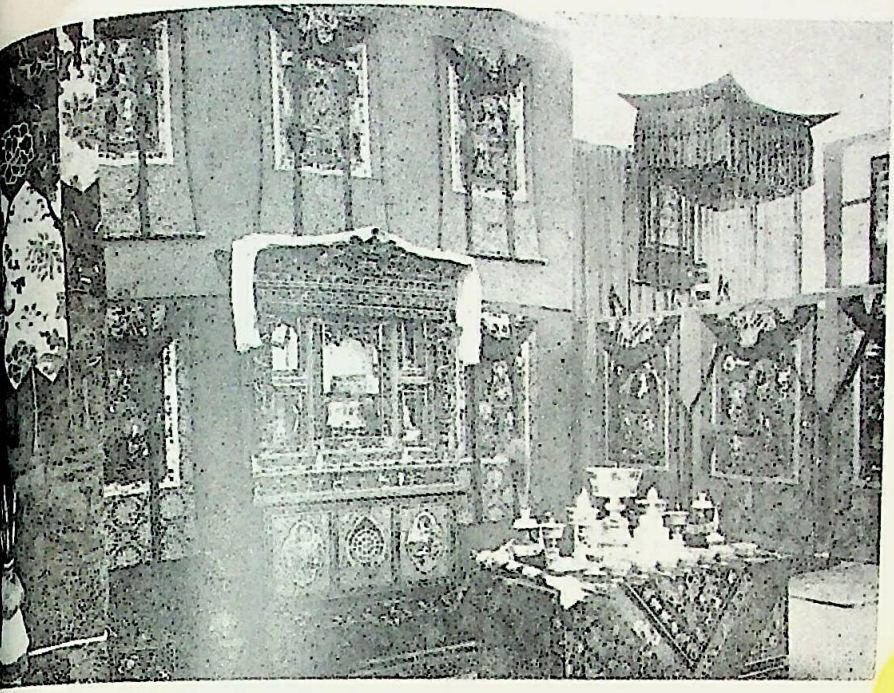
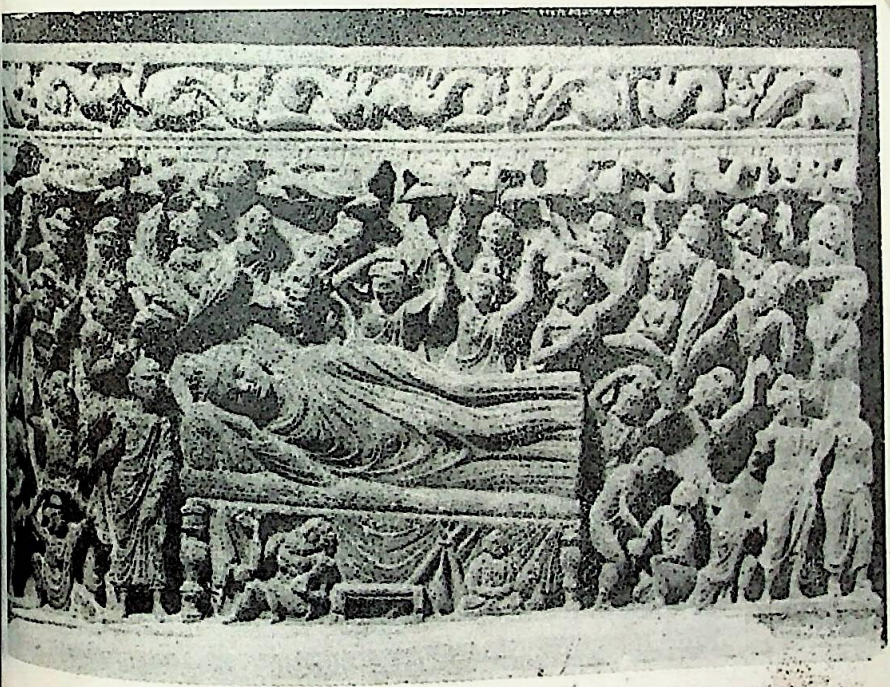


Bhutan—General View



Gandhara—The Great decease
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China—Painting Hariti (1736—1795 A.D.)

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China– Painting Saraswati (1736-1795 A.D.)

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China—Painting—Glided Bronze image of Sakyamuni Buddha (1736-1795 A.D.)

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Ceylon—Head of Maitreya (4th Century A.D.)

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Nepal—Bodhisattava (16-17 Century A.D.)

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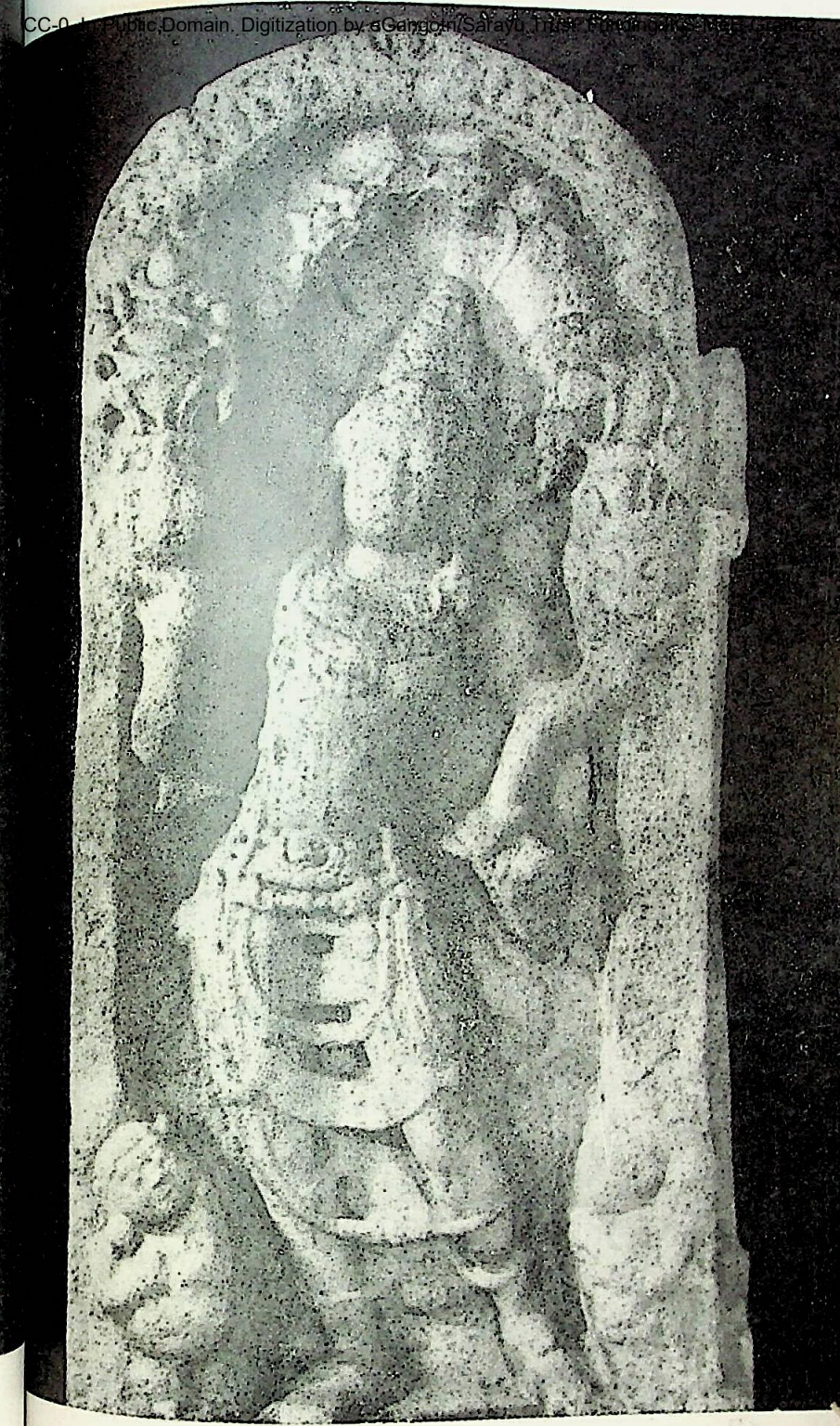

Sri Lanka—Buddha (7th Century A.D.)

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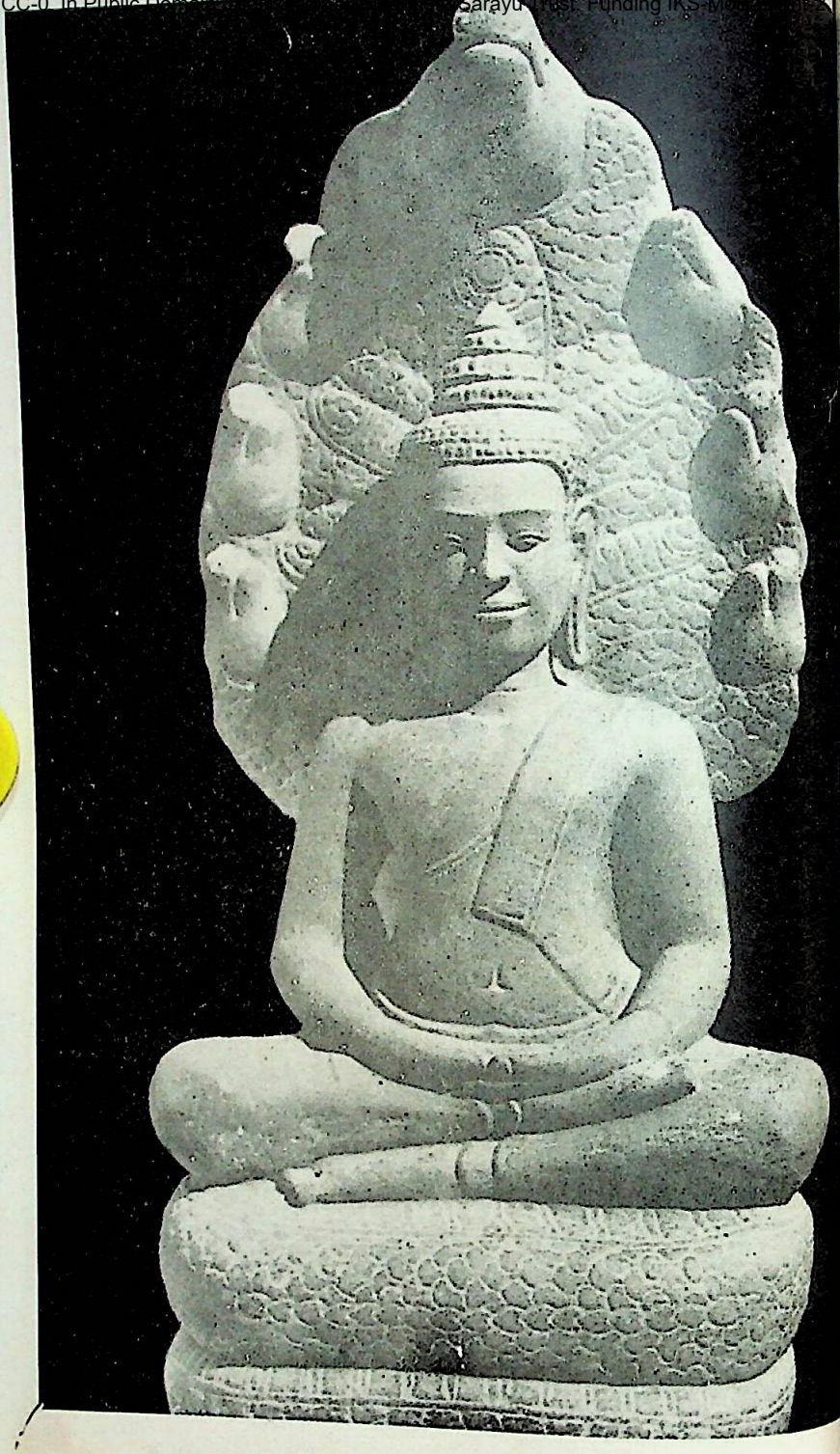

Thailand — Buddha (6-11 Century A.D.)
(Indian Museum)

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1954-1956) are Buddhist literary oral practices which have produced notable literature, contributed greatly to monastic education, and provided theatricals for both monastics and lay observers.

In some respects, the Buddhist literary arts are similar to those of Confucianism, Hinduism, Islam, and Taoism but, with the possible exception of Islam, they have surpassed them in linguistic variety, geographical extent, and cultural influence. For instance, Buddhist literature has been expressed in the principal Asian languages (except notably Arabic and Persian): Apabharamsa Prakrit, Assamese, Bengali, Burmese, Cambodian or Khmer, Cham, Chinese, Gandhari Prakrit, Hindi *Hsi Hsia* or *Tangut* Japanese, Javanese, *Jurchen,* Khitan *(Ch'i-tan* or Tartar), Khotanese or Khotani Saka, Korean, Kuchean (in Tokharian Dialect B.). Lao, Malay, Manchu, Middle Indic dialects, Mon, Mongolian, Newari, Pali (as the Buddhist oral canonical language written in various scripts), Pyu, Sanskrit and Buddhist Hybrid Sanskrit, Shan, Sikkimese, Sinhalese, Sogdian, Thai, Tibetan, Uighur or Turkic Vietnamese, and Zanzung.

By comparison, Confucian works have been written only in Chinese, Japanese, Korean, and Vietnamese; Hindu literature is mainly in the Indic languages; Islamic writings are principally in Arabic, Persian, Turkish, and Urdu forms; and Taoist literature is primarily in Chinese and Vietnamese and occasionally in Japanese and Korean. Thus, in pre-modern times, the Buddhist literary arts provided the principal body of oral and written literature in Theravada and Vajrayana areas, if not also in most Mahayana countries.

In the Asian pictorial and decorative arts, Buddhism has utilized more materials and protrayed a wider range of subjects than have other Asian systems of thought and conduct. Here, a mere listing must suffice. Calligraphy, designs, drawings and paintings have been made on paper, cloth, stone (usually shale), wood, palm leaves (or ola treated with dummala oil), stucco, lacquer, ceramic and terra-cotta by means of the brush, stylus (for stencils and stone inscriptions) carved block printing (wood, metal, or clay), gold leaf decoration, mother-of pearl inlay, glass mosaic embroidery needle, weaving loom, or dye process. Characteristically, most Buddhist paintings, and decoration use bright colors for doctrinal symbolism and cultural mores for popular presentations. Human portraits and biographic sketches, animal and Nature

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scenes, monastic and lay Buddhist life, pantheons and *mandalas* as well as other subjects and symbolic designs have been depicted by means of black ink, water-colors, oils, woven thread, or dyed cloth. Scrolls (horizontal and vertical), book illustrations (in stitched volumes or folios) murals (interior and exterior), architectural and shrine decoration (including stenciled designs, pennants, and canopies), costumes and vestments (having form, insignia, colors), and even symbols formed of silk cord have been used to inspire or instruct the Buddhist laity and *Sangha* as well as serve their ceremonial needs. The size of paintings, for example, has varied from very small icons or votive papers (although not comparable to Persian miniature painting) to Japanese scrolls (makimono or kakemono) to huge, portable Tibetan *thankas* (thang ka) which can only be hung or suspended outdoors.

In these respects, there has been a development - some would say a growth of doctrinal symbolism or, on ths other hand, artistic sensuality - from the *Theravada* and other early Buddhist schools to the Mahayana tradition and thence to the Vajrayana. Some aspects of architectural and shrine decoration in Confucianism, Hinduism, Islam, and Taoism and of painting in Hinduism may be comparable in execution and detail to that of Buddhism, but as a whole the Buddhist pictorial and decorative arts are more extensive in Asian religious art and apparently unique in Vajrayana cultural areas.

In the Asian plastic arts, Buddhism has generally surpassed Confucianism and Taoism (which often rivalled it in Chinese cultural areas), Hinduism and Jainism (which some times equaled it in Indian cultural areas), Islam (which has no religious statues) Shamanism and Shinto in the variety of materials used and subjects represented and in the extent of geographic spread and cultural influence. Like Buddhist painting, Buddhist sculpture has employed many materials: for example, wood, metal (usually bronze), stone and living-rock, lacquer, clay (often ceramic), stucco, terra-cotta, precious and semi-precious stones (gold and gold leaf, jade, silver, crystal, etc.), and even bones have long been used, and nowadays also ferro-concrete. The range of size in the Buddhist plastic arts is remarkable: from tiny Cambodian amulets, Thai votive tablets, and Tibetan jewellery to huge statues at Bamiyan (stucco), Kamakura (bronze), Taichung and Da Nang (ferro-concrete) and some of the world's largest reliquaries (the earth brick-stucco Jetavana dagoba at Anuradhapura, Sri Lanka;

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the wooden Horyu-ji pagoda in Nara, Japan; the stone-block Borobudur stupa-mandala in Central Java), and from the very low-relief figures on Indian clay seals to half-relief sculptures on Korean stone walls to high relief ceramic statues on Chinese altars.

Also, as in Buddhist painting, the subjects which have been sculptured are numerous and varied: human likenesses and idealizations (Gandhara statues and Thai Buddha-rupas), biographic and historical accounts (Amaravati and Nagarjuna-konda sculptures in South India), animal and Nature scenes (Sanchi bas-reliefs), lay Buddhist life (the Bayon bas-reliefs in Angkor Thom), Pantheons (the Tibetan in the Pao-hsiang Lou in Peking) and mandalas (the Borobudur as a whole) as well as ritual implements such as Theravada shrine receptacles for candles, flowers, and incense, Mahayana rosaries *(mala)*, and Vajrayana symbolic instruments of wisdom *(ghanta*, bell) and method *(vajra*, thunderbolt). Although Buddhist statues may have varying ethnic features, their traditional proportions, and often their coloration, symbolically represent Buddhist doctrinal concepts.

3. Contributions of the Buddhist Cultural Arts

The nature of the Buddhist contribution to the cultural development of Asian societies may be summarized from the foregoing review of the characteristic forms of the Buddhist cultural arts. Briefly, with respect to Asian architecture, Buddhism has contributed a great variety of designs and styles, building materials and techniques, and has particularly evolved landscape-garden art. As for Asian ceremonial arts, Buddhism has developed various monastic rituals, festivals and pageants, and aesthetic practices as well as the special arts of flower-arrangement and tea-ceremony. In Asian dance, drama, and music, Buddhism, particularly in the *Mahayana* and *Vajrayana* areas, has characteristically combined these three art forms into religious theatricals or dance-dramas. In the field of the literary arts, Buddhism has offered many allegories, themes, myths, and legends, composed numerous stories and poems both oral and written, and evolved principles of doctrinal debate or scholastic argumentation, commentarial exposition, and textual criticism, in addition to writing voluminous texts and treatises - all expressed in at least thirty-six Asian languages (and even more scripts). Finally, with regard to Asian pictorial, decorative and plastic arts, Buddhism has employed various materials and techniques, portrayed a variety of human and natural subjects, and developed remarkable forms of religious symbolism.

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In a wider cultural context, brief mention should be made of planned Buddhist cities, or the primary locales in which the Buddhist cultural arts have flourished and enhanced significantly the culture of Asian societies. Among the great, pre-modern cities of Buddhist Asia-excluding here Hindu-Muslim India, Brahmanic Muslim Indonesia, and Confucian-Taoist China - the following for example, were typically Buddhist:[7] Bamiyan in Afghanistan; Amarapura-Ava (Ratanapura), Mandalay, Pagan, Pegu, Prome (Sri Ksetra), Sagaing, and others in Burma; Angkor Thom (partly Brahmanic) in Cambodia; Kashgar, Khotan, Kucha, Miran, Tunhuang, Turfan, and others in Central Asia: Kamakura, Kyoto, and Nara in Japan; Kaesong (Koryo Dynasty), Kyongju (Silla Dynasty), P'yongyang (Koguryo Kingdom), and Sabi (modern Puyo, Paekche Kingdom) in Korea; Luang Prabang in Laos; Mustang (sMonthan) and Patan (Lalitpur) in Nepal: Texila (Taksasila) in Pakistan; Anuradhapura and Polonnaruva in Sri Lanka; Ayudhya (Ayutthaya), Chiengmain, Lamphun (Lampun, Haripunjaya), Lopburi, Nakhon, Pathom (Nagara Pathama), and Sukhodaya (Sukhothai) in Thailand; Gyantse, Lhasa (formerly Ra-sa), and Shigatse in Tibet; and Hue (partly Confucian) in Viet-Nam. To this long but incomplete list could be added the former Buddhist monastic educational centers located elsewhere, such as Amaravati, Nalanda, Nagarjunakonda, and Uddandapuri (Odantapuri) in India; Mainamati, Paharpur, Salbanpur, and Vikram (a) pur (Vikrama-sila?) in Bengal (now Bangladesh); Hieizan and Koyasan in Japan; and numerous monastic colleges in Tibet.

These and other Buddhist cities and monastic towns, many of which are now but historic sites or have become desacralized, were once great cultural capitals and in most cases, political and commercial centres. For centuries under Buddhist influences, they fostered and represented the artistic greatness of their peoples as well as the glory of their monarchs and thus facilitated the formation and transmission of the Asian Buddhist heritage.

This view of past Buddhist cultural contributions to Asian societies raises two major questions which can only be stated here as subjects for future study - why were the Buddhist cultural arts so varied in form and extensive in Asia and what are some of the future needs and tasks of the Buddhist cultural arts in Asia and elsewhere in the world?

A tentative answer to the first question might be that Buddhist principles and practices, thought and institutions, have been able to

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meet, adapt, assimilate, and in turn express many different ethnic cultures. Thus in the course of 2600 years of Buddhist history, various forms of the Buddhist cultural arts have been considerably derived from, and influenced by, just as they have helped develop, non-Buddhist art forms in numerous Asian societies. In short, the characteristic Buddhist doctrinal principle of universal accommodation (cf. *upekkha/upeksa:* effecting equanimity in treating differences) has been operative also in Buddhist cultural borrowing and artistic expression.

With regard to the future tasks of the Buddhist cultural arts the following would seem either necessary or highly desirable: (a) to promote a better understanding of past Buddhist achievements in the arts as part of the present national cultural heritage in Asia, (b) to create new forms and expressions in Buddhist architecture, ceremonial arts, dance-drama and music, literary arts, pictorial arts, and sculpture relevant to the needs of contemporary cultures, (c) to propound a Buddhist aesthetics or theory of the cultural arts, and (d) in cooperation with others, to foster and facilitate more public participation in cultural pursuits for the common welfare of all peoples.

Lastly, when undertaking such tasks, it should not be forgotten that the cultural arts are an essential and functional part of Buddhism. Through them Buddhist thought is expressed, Buddhist practices are conducted, and Buddhist institutions are developed. Without them the Buddha *Dhamma/Dharma* could not be taught, understood, or applied, the *Tiratana/Triratna* could not be honoured, expressed, or served, and the Buddha *Sasana/Sasana* could not be manifested, maintained, or fulfilled.

REFERENCE

1. The twofold Pali/Sanskrit spelling of the same Buddhist name will be used in this paper to indicate respectively the Theravada and Mahayana or Vijrayana usage. Regionally speaking, contemporary Theravada Buddhist Asia includes Burma, Cambodia, Laos, Sri Lanka, Thailand and certain Communities in Bangladesh, India, Malaysia, Nepal, Singapore, and Southern Viet-Nam. Mahayana Buddhist Asia now includes China (to some extent), Hong-kong, Macau, Japan, Korea, Taiwan, Viet-Nam, and certain communities in Indonesia, Malaysia, the Philippines, Nepal, and Singapore. Present Vajrayana Buddhist Asia includes Bhutan, Mongolia (to some extent), Sikkim, Tibet, and certain communities in India (including Ladakh) and Nepal.
2. The three valued components of Buddhism are traditionally the Buddha, the Dhamma/Dharma and the Sangha.
3. Giuseppe Tucci, Tibet, Land of Snows, Translated by J.E. Stapleton Driver, New York: Stein and Day, Publishers, c. 1967, p. 149.
4. David Snellgrove and Hugh Richardson, A Cultural History of Tibet, London: Weidenfeld and Nicolson, C. 1968, pp. 246-247. Cf. Luther G. Jerstad,

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Mani-Rimdu Sherpa Dance-Drama. Seattle and London: University of Washington Press. c.1969 Chapter VI "The Performance of Mani-rimdu", pp. 107–164.

5. Sneligrove and Richardson, A Cultural History of Tibet p. 258.

6. Richard A. Gard. ed. Buddhism. New York, George Braziller, Inc., c. 1961. (Great Religions of Modern Man series): 48.

7. Note that many of these Buddhist cities were once political capitals, but are no longer with the exception of P yongyang in North Korea and Lhasa in Tibet.

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21. The Buddhist Art of India

Y. Krishan

The memory of Gautama Buddha has been preserved by his followers in the form of *astamasastanas*, eight great places associated with major and important events in the life of the Buddha. At four of these, four great events occured: at Lumbini near Kapilavastu in Nepalese Tarai, Gautama was born; at Bodhgaya, he attained enlightenment and became the Buddha; at Sarnath, he delivered the first sermon and thus set the wheel of law in motion, called the *dharma cakra pravartana* and founded the order of monks, and at Kusinagar in Uttar Pradesh, he died and attained *Mahaparinirvana*, eternal release from his mortal coils.

The four minor but important events were associated with his career on earth. There is a certain lack of unanimity regarding the four important events. These could be any of the following main events:

1. The Great Conception, represented by *Maya* dreaming of an elephant entering her womb.
2. The great Departure of Renunciation of wordly life (*Mahabhiniskramana*) at Kapilvastu.
3. Miracle of Sankasya in U.P. where the Buddha is said to have descended from heaven, after preaching the Law to his deceased mother with the help of a ladder.
4. Miracle of Sravasti in U.P. when Buddha multiplied his bodies to confound the heretics.
5. Miracle of Vaisali in Bihar when a monkey offers honey to the Buddha.
6. Subjugation of the wild elephant Nalagiri at Rajagriha in Bihar.
7. Miracles at Uruvela near Bodhgaya where the Buddha walks on a river in flood and also subdues the serpent in a fire temple.

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Naturally, these places associated with events and miracles in the life of the Buddha became places of piligrimage for the Buddhista who put up commemorative monuments there. But, with the decline and disappearance of Buddhism from India, these places were lost to the earth and the jungle till they were recovered by the archaelogist in the 19th century. In consequence, many of these monuments like Bahrut in Madhya Pradesh and Amaravati in Andhra Pradesh have been lost or damaged considerably. At the same time with the expansion of Buddhism, due to the missionary activities of the *bhiksus* and the State patronage of emperors like Asoka, Kaniska and Harsha, many Buddhist, monuments were erected in memory of the Lord and in the glorification of the religion in the areas outside the scene of the Buddha's activities- Bihar, Eastern U.P. and Nepal. These naturally treated the themes relating to the four Great Events in the life of the Buddha and the miracles performed by him besides the *Jatakas* depicting the previous lives of Sakyamuni Gotama and his sacrifices in the cause of scientist creation. In course of time, with the development of the Buddhist pantheon, especially first in the *Mahayana* and later in the *Vajrayana*, a rich iconography came to be an essential feature of Buddhist monuments.

Earlier, we have briefly set out the basic content of Buddhist art in India. Chronologically, the earliest of the important surviving Buddhist monuments are Sanchi (150 BC to 50 BC), Bodhgaya (75BC) Cave temples of Western India Karle (150 BC), Bhaja (2nd century BC) and early Ajanta Caves (2nd and Ist centuries BC) etc., followed by Sarnath (1st to 6th century AD), later Ajanta Caves (5th to 7th century AD), and Nalanda (6th to 12th century AD).

Sanchi, near Bhopal, the oldest Buddhist stone monument. was originally a brick *stupa* erected by Asoka in which the relics of the Buddha were enshrined. In course of time, the Sungas encased it in stone and provided a stone railing around with four gates at the cardinal points, in imitation of wooden railing and gateways. The The gates are elaborately carved with episodes from the life of the Buddha and the *Jatakas*. Bahrut and Amaravati had similar *stupas*, railings and gateways.

Contemporaneously, Cave temples, *Chaitya* halls and *Viharas* (monasteries), were carved out in living rock in Western India at Karle, Kanehri, Bhaja, Ajanta etc. and culminated eventually in the grand Cave temples of Ellora (7th century AD)

The Cave temples involved no principles of architecture.

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Nonetheless, as at Sanchi, wooden features of construction were imitated in false pillars, brackets, ribbed bamboo like or rafted roofs and in joints and fastenings. It was essentially stone carver's art in which art expression was confined to bas relief.

The *Chaityas* halls have a name and an aisle for the congregation to gather in front of the *stupa* and apsidal in plan. These foreshadow the essential features of the later Hindu temples. The *Chaitya* drum was the *garbha grha* or the sanctum sanctorum enshrining the relics of the Lord and the rectangular cave was the prototype of the *mandapa* or congregation hall in front of the *garbha grha* of the later temples. Likewise, the gradual elongation of the harmika or on the top of the *stupa* provided the model for the Hindu temple spire or *sikhara.*

Day light in the interior of these Cave temples was provided through horse-shoe shaped windows over the entrance. This *Chaitya* window become an important ornamental motif in Indian temple architecture, though it had no longer any functional utility.

The *toranas* or gateways at Sanchi and also of Bahrut and Amaravati were the forerunner of the *gopuram*, the gateways of the South Indian temples.

In brief, the important elements and motifs of the Hindu temples; the *garbha grha,* the *mandapa,* the *sikhara* and *gopuram* and the *Chaitya* window were derived from these early Buddhist monuments.

As already observed, both the railings and gateways at Sanchi and Bahrut and Amaravati and in the Cave temples, we see the wholly unnecessary imitation of the technique of wood construction in stone. This, however, provides unmistakable evidence of the use of wood till then. More importantly we see the beginnings of a revolutionary change in the medium of construction from wood to stone, which was henceforth to dominate the field of India's art.

At Sanchi and early Bodhgaya and early *Chaitya* halls and also in the surviving relics of Bahrut and early Amaravati the Buddha is not represented in human form. His presence is indicated only symbolically; a riderless horse in motion with an umbrella held over the seat indicating the Great Departure or Renuncation; an empty seat under the Peepul tree indicating the Enlightenment at Bodhgaya; an empty seat with a wheel, *dharma, cakra,* set between two deer on either side indicating the First Sermon in the Deer Park at Sarnath; a *stupa* indicating the Great Decease at Kusinagar.

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It is evident that in the early Buddhist art, it was uncanonical to represent the Buddha in Human form. It eschewed idolatry perhaps in line with the Vedic tradition.

But the seene radically changes in the Buddhist art antiquities found at Mathura, Gandhara now in Pakistan and later Amaravati (150–200 A.D.) and at Sarnath and later Ajanta. We find the Buddha image no longer taboo. In fact, the sculptors of Mathura and Gandhara (1st to 5th century AD) revel in execution of three dimensional Buddha images in the round or almost in the round. The representation of the Buddha in human form was one of the profound and long-term consequences of the invasion of India by Alexander the Great. The Indo-Greeks who were left behind in the North-West of India (now in Pakistan) had introduced Indians to the Greek art and cult of fashioning the Greek gods in human form. This caught imagination of Indians with whom sculptural representation of their gods became a rage. This was the beginning of the revolution which made India a land of idolaters.

The Buddha legend was now equipped with a new symbology, *mudras*, for identification of events or the powers or qualities acquired by the Buddha. The *bhumisparsa mudra* the Earth Touching pose, recalls the event when the Buddha stood steadfast and remained undeflected from his resolve to attain enlightenment against the attacks of Mara, the Evil, one, at Bodhgaya: the Earth was a witness to the episode; *Dharmachakra mudra*, the pose indicating the turning of the Wheel of Law in motion, delivering the first sermon at Sarnath; *Dhyana mudra* the pose of meditation; *Abhaya mudra* the gesture of fearlessness or reassurance, and *Varada mudra* the wish fulfilling gesture. In course of time, *mudras* multiplied manifold. The Buddha figures exhibit deep calm compassion and spiritual ecstasy which seek to petrify the *ananda*, the bliss in *nirvana*.

Consistent with this new symbology, the chief Buddha image in the Bodhgaya temple sets in the earth touching pose and that at Sarnath in the pose of preaching the *Dharma*, besides Buddhas in other poses and votive stupas which continued to be the emblem par excellence of the Great Deliverance.

In the early Christian eras, Buddhism entered upon a new doctrinal phase which is called the *Mahayana*, as distinct from the earlier phase the Hinayana. The Buddha gradually changes from a historical personality into a cosmic concept which manifests itself in numerous forms emphasising certain special aspects of the cosmic

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concept reality viz. Buddha. *Amitabha*, infinite light, Aksobhya, Immovable *Amoghasiddhi*, Infallible or fearless, *Ratnasambhava*, transcendental wisdom and *vairocana*, the *Dharma* or the Law. A new *Mahayana* iconography grows round these Buddhas and their manifestation, *Dhyani Bodhisattvas, Avalokitesvara, Vajrapani, Visvapani, Ratnapani* and *Samanthabhadra* and their earthy incarnations *Manusi Buddhas* in their peculiar *mudras*. The biographical incidents from the life of Sakyamuni gradually recede into background.

The walls of the cave temples also provided a convenient canvas for the use of another medium viz. painting for decoration of the interior of the caves with Buddhist religious themes. The mural paintings in the later caves at Ajanta are the best specimen of this form of art. This was later continued in the form of miniatures in book illustrations.

The *Tantric* cults gave considerable encouragement to the science of alchemy which was responsible for the development of mental technology. This led to the use of another medium viz. bronze for execution of the idols of Buddhist gods and goddesses during the 8th to the 12th centuries AD.

The expansion of Buddhism both in India and abroad, the need to sustain the vast edifice of caityas and viharas and to meet the challenge of other Indian faiths, especially resurgent Hinduism, which rapidly gained strength in the Gupta and Post Gupta period, a trained cadre of *bhiksus* and acaryas was a compelling necessity. This was sought to be met by organising a number of monastic universities at Texila now in Pakistan in the North, Valabhi in the West, Nalanda and Vikramsila in the East and Kanchipuram in the South, for imparting instructions in advanced Buddhist religion and philosophy. Of these, Nalanda in Bihar was the most preeminent. According to Hsuan tsang, it had 1,500 teachers and 10,000 students on its rolls including scholars from abroad. The extensive and imposing ruins unearthed at Nalanda bear ample testimony to the grandeur of this university campus.

Buddhism from about the 6th century AD underwent a major philosophical and theological transformation. From the Mahayana, it now entered upon the *vajrayana*, or the tantric phase, which produced a radically different and extensive iconography in which *Dhyani Buddhas*, *Dhyani Bodhisattvas* and their partners *Saktis*, multiheaded and multiarmed benign deities like *Prajnaparamita*, *Avalokyavijaya*, *Aparajita*, *Hevajra* etc. endowed with weapons are

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so prominent that the image of the Buddha Sakyamuni is rather infrequent and rather insignificant.

The fall of Nalanda rings the curtain on the story of Buddhism and its monuments in India. Looking back Buddhism had provided a powerful stimulus to the growth of art and architecture in India. While, as Foucher observed: "..... the history of religious art in India, previous to Buddhism is -archeologically an empty show-case" the religion of the Buddha had left its abiding imprint on the development of iconography, on the evolution of temple architecture and its decorative motifs. It had introduced image worship which eventually made India a land of Idol worshippers.

The expansion of Buddhism outside India carried its art forms to those countries. Thus the *dagobas* of Ceylon, the pagodas of Burma the *Wats* of Thailand and Cambodia, the *Chortens* of Tibet, the *stupas* of Central Asia, the *Bagodas* of China and Japan, are all derived from the *stupa* in India. The Gupta Buddhas with their peculiar *usnisas* and *mudras* became the classical models for the art of all Asia. The technique, style and content of the art of paintings of different countries of Asia was also deeply influenced and moulded by the Buddhist paintings of Gandhara (Bamiyan) and Ajanta. The wall paintings of Sigriya and Pelorunnava in Ceylon, the fragmentary paintings of western Turkistan. The wall paintings discovered in oasis colonies in the Eastern Turkistan along the northern silk route-Kucha (Kizil) and Turfan- and along the southern silk routs-Miran, Khotan, of Tun huang in China of Horyoji, Nara and Kyoto in Japan—on the walls of monasteries and *Thankas* of Tibet are a testimony of Indian Buddhist inspiration. Some of the masterpieces of world art, Borobudur in Java, the Khmer Buddha heads from Cambodia and the Buddha Amitabha from Nara in Japan, derive their inspiration and expression from art form, symbols and style evolved in India. Thus the art and architecture of South East Asia, Central Asia and the Far East were deeply influenced and stimulated by the India prototypes.

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22. Buddhist Monastery of Kara-Tepe (Uzbekistan) and early History of Buddhism in Central Asia

Naseem Bhatia

The discovery of Buddhist monuments in Central Asia fills a gap in the history of Buddhist art and culture. It is now known that Buddhism was prevalent in that region during the period Ist-11th centuries A.D. In ancient times, the Central Asian regions, which constitute the present day Soviet Central Asian Republics of Uzbekistan, Tadzhikistan, Turkmenistan, Kirghizia and the Republic of Kazhakhstan, had been a melting pot of nations and cultures, a cross-road of contacts with many ancient civilizations.

Trade, religions and other cultural currents followed the tracks across these regions, which served as stages of transit for numerous peoples nomads, Scythians, Kushanas, Huns, Turkie-tribes, Mongols and many others. Central Asia was, moreover, the meeting place of other cultures from Greece, Iran, India and China.

Archaeological discoveries in various areas of Central Asia, made by Soviet archaeologists during the last thirty years have raised many problems related to the history of religions of region. The character and history of Buddhism and Buddhist art of Central Asia are now topics of interest for the historian. The questions relating to the time and mode of the spread of Buddhism in the region are interlinked. When did Buddhism enter Central Asia? What was the nature of that creed? Who were the carrier of this faith to these far off regions?

The present paper attempts to trace the history of Buddhism in Central Asia in the light of the discoveries made at the Buddhist site of Kara-Tepe (Termez region, Uzbekistan)[1] where remains of a buddhist monastery belonging to 1st-3rd centuries A.D. have been discovered. A study of the monuments, art works, and writings found in the Buddhist monastery of Kara-Tepe gives us an idea about the time when Buddhism came to Central Asia.

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The history of Buddhism in Central Asia is usually dated from the time of the Graeco-Bactrian state. There are frequent literary references to a representation of a stupa on Agathocles coins, to the probably Buddhist origin of one of the legends on the coins of Menander, and to the fact that the wheel on his coins is a Buddhist symbol. Though the Milinda-Panha was composed at a later date (after Menander's death) it speaks of Menander as a Buddhist. [2]

Much later, Buddhism must have found a wide following in the Qandahar area (present southern Afghanistan) by the middle of the 2nd century B.C. The Qandahar bilingual edict of Asoka is rightly spoken of as an eloquent testimonial to the spread of Buddhism in the direction of Central Asia. [3]

The evidence of the *Mahavamsa*, the Ceylones chronicle, throws some light on the prevalence of Buddhism in Central Asian regions. According to *Mahavamsa*, the Ceylonese king Duttagamini, whose regnal years most scholars give as 101–77 B.C.,[4] marked the building of the Great Stupa by a splended celebration which was attended by a great number of bhikshus from many foreign lands (*Mahavamsa,* XXIX, 29). The names of Mahadeva from Pallavabhogga, and Yonamahad harmrakkhita who came from the Alasanda, the city of Yonas, are included in the representatives of a Buddhist Sangha from Pallavabhogga and Alasanda.

Analysing the excerpt, S.Levi associates "Pallavas" with Pahlavas, i.e. the Parthians, while Alasanda in his reading is Alexandria "either Alexandria in the Caucassus" or Alexandria in Egypt. [5]

According to Geiger, *Palava* is a Persian name (the Sanskrit "*Pallava*" or "*Pahlava*"), *Bhoggam* may mean feudal domain or landed estate, and Alexandria was probably the city which the macedonian king founded in the Parapamisade near Kabul. [6]

The "wise Mahadeva" might have come from the south-eastern dominions of the Parthian state. [7] The Parthians were engaged in trade with the countries along the coast of the Indian Ocean and so had access to Ceylon. [8] The "Ceylon episode" of Parthian Buddhism may have been a fact since Buddhism was prevalent in the south-eastern territories of the Parthian state around the Ist century B.C.

Did the formation of the Kushana empire, which included in itself a large part of north west India and Bactria, gave an impetus to the spread of Buddhism in Central Asia? The *Hou-han-shu*

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(annals of later Han dynasty) give the general summary of the political situation of Bactria and the history of the Yueh-Chis and their conquest of Bactria and India. Although, the northern limits of the Kushana empire were contiguous to the Central Asian regions is a much disputed subject, the inscription of the sassanian king Shahpur I (2nd century A.D.) at Kaba Zarthushtra, speaks of the incorporation of Sogad, Chach and Khorezm in the Kushana empire.[9]

But the absence of coins of Kujula Kadphises in these regions shows that these regions may have become a part of the Kushana empire later, during the time of Kadphises II and Kanishka, whose coins are found here.[10]

The spread of Buddhism in Central Asia specifically in the regions of western Turkistan was doubtlessly helped by the formation of the Kushana empire which at its Zenith stretched far wider than the Graeco-Bactrian kingdom. Not only were the rulers of the Kushana empire well disposed towards Buddhism, but some of them were evidently Buddhist.

The spread of Buddhism in Central Asia in the Kushana period was partly due to the Indian merchants who, in the beginning of the Kushana period, were trading with China through Central Asia. The discovery made by Sir Aurel Stein points to the fact that Indian merchants may have closely collaborated with the Sodgian merchants.[11] This collaboration lasted up to the end of Kushana period. That some of these merchants were Buddhists can be proved by an inscription in the Peshawar Museum. The Hungarian scholar J. Harmatta is of the opinion that the inscription was set up by such a company of merchants (in the inscription an order is given for digging up a well in the Vihara which traded between India and China, and the Sogdian merchants were also taking in it.[12]

The remains of Buddhist monuments in Central Asia at the sites, which were once main trade centres (Kara-Tepe; Termez region, present south Uzbekistan), show that the Kushanas patronized Buddhism and financed the building of these monasteries. In this they were helped by the Indian merchants who had regular business contacts with Central Asia.

But no less important is the role played by the native of Tukharistan in the dissemination of the Buddhist doctrine in Central Asia, during the Kushana period. The famous Buddhist theologian Ghosaka was born in Tukharistan, and was one of the

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leading figures at the Buddhist Council in Purushpur. He was the author of the commentary *Abhidharma-Vibhasa*. The first translator of the treatise of the Vaibhasika school into Tokharian language was the Tukharian monk Dharmamitra of Tarmita or Termez.[13]

The theologians and missionaries of western Turkistan played an important role in the spread of Buddhism in eastern Turkistan and China. Among earliest Buddhist missionaries in China (Loyang), quite a good number hailed from western Turkistan.[14]

The Buddhist remains in the Central Asian republics prove that Buddhism might have entered Central Asia in the early centuries from the west through Afghanistan and Margiana (Buddhist monuments of Merv, the present Turkmenia), and from the east by Termez (bactria), the present south Uzbekistan.

The first phase of Central Asian Buddhism is therefore represented by the monuments belonging to the Kushana period Ist-3rd centuries A.D. The Central Asian Buddhist monuments of this period are mostly located in the southern regions of Central Asia (south Tadzikistan and Uzbekistan).

The Buddhist Monastery of Kara-Tepe

The first phase of the spread of Buddhism in northern Bactria, also evidenced by the inscriptions found at Kara-Tepe, was limited to the region of Termez, northern Bactria, on the eastern side of Amu Darya (present south Uzbekistan and Tadzikistan).

The remains of the Kara-Tepe Buddhist monastery thus solve some of the questions about the time of the spread of Buddhism in Central Asia, the nature of the creed and the local assimilation of Buddhist traditions reflected in the architecture, sculpture and literature of the region.

The excavations of the Buddhist monastery of Kara-Tepe (Termez region) show that an important Buddhist centre existed here during the regnal years of Kanishka and his successors (possibly as early as the time of Vima Kadphises).[15]

The discovery of Buddhist monuments and inscriptions of Kushana times in the Termez region (northern Bactria), indicates the direction of Buddhist penetration in northern Bactria. The penetration of Buddhism took place through the southern regions of Bactria, which included the present north Afghanistan on the western bank of Amu-Darya, and the Buddhist sites of Surkhkotal in Baglan show that it came deep into the Termez region. That Termez remained Buddhist centre in the 7th century A.D. is

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also mentioned by the Chinese pilgrim Hiuan-Tsang, who mentions it as Ta-mi and records many Buddhist buildings and monuments here.[16] The ancient Termez on Amu Darya (roughly 10 km from the present Termez) is believed to have existed as early as 2nd-3rd centuries B.C. Its ancient name was Demetria, after the Bactrian ruler Demetrius (189–167 B.C.). Situated on the road from Balkh to Samarkand it was an important halting place on the caravan route from India and Afghanistan to Eastern Turkistan and China.[17]

Remains of the Cave Temples and Stone Architectural Decorations found at Kara-Tepe.

The Buddhist cave monastery of the Ist-3rd centuries A.D., found at Kara-Tepe in Termez proper, is the only Buddhist cave complex in western Turkistan. The Kara-Tepe elevation lies north-west of old Termez, within the walls of medieval Termez. It is a natural sandstone elevation formed by two hills with two irregular peaks.

The results of the excavations of 1965–69 have shown that the elevation of Kara-Tepe consisted of about 20 to 25 complexes of construction, mainly consisting of cave and surface buildings. These constructions can be divided into two groups. The first group included the cave temples, consisting of a closed shrine with vaulted processional corridors running around it an all four sides. Some of these temples also had lateral store rooms. Each temple had two exits and near one of these was the cave cell of the resident monk. The exits were set in arched recesses and led to the courtyard, and adjoining the courtyard were the surface temples and other structures made of large unbaked square bricks.

The second group consisted of a long vaulted corridor that either terminated in an elbowbend or spread out into wide enclosures.[18] The whole complex of Kara-Tepe may be divided into three parts: the courtyard, surface temple and the cave temple.

The layout of the inner part of the construction shows how the foreign traditions were assimilated by the local population in the creative process. The arrangement of the side corridors which was characteristic to the local building technique was used. The special layout of the monastery in Kara-Tepe shows the contribution of the local Buddhists to the Buddhist architecture in general. Such layouts are characteristic of the cult buildings of Central Asia, Iran and Near East. Kara-Tepe is the only Buddhist cave monastery in Bactria which flourished in the Kushana period.[19]

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The architecture of the cave monastery, though locally designed, and the finds of a number of objects like lids ornamented with lotus flowers, chhatras, inscriptions in Brahmi and Kharosthi, show the influence of Indian traditions and culture. The stone bases for wooden pillars found at Kara-Tepe resemble those found at Nasik (India).[20] Another feature which seems similar to the Indian caitya was the side entrance in the side aisles. The side entrance in the pillared aisles was for the ordinary monks in India and the door at the centre was for the chief priest. At Kara-Tepe side entrances are also found. At Karle caitya-hall,[21] these entrance occur.[22]

The fragments of stone reliefs and terracottas found in the cave temples and cave shrines show that originally these places must have been decorated with stone (white marl limestone) reliefs and statues. All these stone fragments of acanthus leaves, capitals with human figures are made of white marl limestone, the quarries of which were found near Termez at a place known as Khoja Gulsara. (In 1904, a gold coin of Kanishka was also found here.) This material was also used for the slabs and blocks on the entrance to the central apartment of the surface building.[23]

The fragments of reliefs depict scenes like arcades with people, tigers, elephants, acanthus leaves, bulls and many motifs of Gandhara art.[24]

The capital found at Kara-Tepe has a two-tier composition. On the top, a tiger is carved, clawing two bulls, and in the lower part, the figure of a man surrounded by acanthus leaves is seen. This capital is particularly important because it shows a synthesis of Hellenistic (acanthus leaves and man), Mesopotamian and Indian elements of art. Thus, the mythical beast between two figures is typically Mesopotamian, and the bulls are Indian in style. This capital resembles the capitals found at Sham-Kala and Surkh-Kotal (Afghanistan). The depiction of mythical beasts also occur in the early Indian sculptural remains. In Sanchi Stupa I (Ist century B.C.), there is a depiction of man between two beasts and beneath acanthus leaves.[25] The capitals of Surkh-Kotal and Kara-Tepe though somehow similar to the Gandhara capitals form a characteristic 'Bactrian' group, quite distinct from the Gandhara type.

Pieces of decorative friezes are also found from Kara-Tepe, which might have belonged to the stupa that once stood in the centre of the courtyard.

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Among the fragments which seems to be a part of stone bas-reliefs, ornamental stripes decorated with four-petalled rosette can be clearly marked out. These ornamental stripes may have decorated the walls of the niches in which the Buddha statue was kept, or sometimes they docorated pedestal of the Buddha statue. This type of ornamental stripes, which consist of four- or five petalled rosette, is very common in the decoration of pedestals and sometimes sie-bordering of Gandhara reliefs.[26]

The rosettes on the bas-reliefs and pedestals of Kara-Tepe are four-petalled whereas in Gandhara five or six-petalled rosettes are also found. Another difference which is noticed in the Kara-Tepe decorative motifs is that these rosettes are designed inside medallions, sometimes oval or round, formed by two lines; whereas the Gandhara motifs are usually kept separate, divided by triangular lines or leaves.

Animal Figures from Kara-Tepe

The terracotta and stone figures from Kara-Tepe include representations of animals : tiger, bull and monkey.

One of the fragments depicts a tiger (or some wild beast type) placed below the plain horizontal stripe of cornice against the background of acanthus leaves. The animal is depicted as if jumping out of a cave.[27]

The depiction of the jumping tiger is very similar to one of the scenes depicted in a Gandhara relief panel from Loriyan Tangai in Swat, showing the visit of Sakra (Indra) to Buddha who is seated in a cave.[28]

The device of exhibiting wild beasts looking out from their dens as a conventional indication that the scene is laid in a wild mountain country is common in early Indian art.

Depiction of figures in pleated dress and Buddha statue

The stone fragments found at Kara-Tepe also depict figures in pleated attire. All fragments of these types were found together. On heads of these figures, traces of red paint are visible. Their small size, similarity of postures and their location, show that they might have been parts of one and the same relief.

The terracotta findings of Kara-Tepe are six in number. Two fragments of female figures, one sitting Buddha and three animal figures.

The statue of Buddha merits special attention, because it is not similar to any of the coroplastic type figures found in the regions of

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Khorezm Soghad and Merv. The figure done in high relief is of orange colour clay. The figure is depicted sitting with folded legs, the right hand is lifted in *Abbaya Mudra*, the left hand lying on the knee and holding the pleated attire. The pleated dress covers the hands and the knees. The figure is quite small and measures 6.7 cm.[29]

Thus Buddha figure is important as it adds some details to the theories regarding the date of the origin of the Buddha image. Theories propounded by A.K. Coomarswamy[30] and T.E. Van-Lohuizen de Leeuw present the origin of the Buddha image in the middle of the Ist century A.D. The origin of the Kara-Tepe Buddha, because of its iconographic similarities to the early representation of the Buddha, can also be dated sometime in the middle of the 1st century A.D. Some characteristics of the early representation of the Buddha, like the arrangements of the drapery and the type of pedestal, also lend support to the theory that the Kara-Tepe Buddha can be dated around the 1st century A.D.

Paintings:

The wall of the interior part of the cave temples in iwan of the courtyards and the cells often have traces of paintings. Paintings are found on a thin layer of gypsum which covered the unbaked brick walls and sandstone walls. The dresses and the boots of the figures in some paintings seem to belong to the Kusana period.[31] A depiction of a group of people, probably representing gift-bearers or donors, is also a part of the total design.

A painting of the Buddha was found beside the entrance of the surface temple. A figure of an old donor is shown facing the figure of the Buddha. This is the earliest representation of the Buddha in fresco in Central Asia. It is a unique representation because it shows some features of Buddhist iconography, which were later adopted in reliefs. The representation of the Buddha encircled by an oval shape,[32] is similar to the Buddha figure on the coins of Kaniska.[33] The fresco of the Kara-Tepe Buddha also belongs to the Kusana period, and it is possible that the idea of the halo round the body was first represented at Kara-Tepe. The representation of the Buddha with halo round the body is seen in the later frescoes like the one in Ajanta Cave No.X[34] belonging to the 5th century A.D. during the regnal years of the Vakatakas.

Inscriptions from Kara-Tepe

The earliest inscriptions written in Kharosthi, Brahmi and Kusana script (Greek characters) connected with Buddhism and belonging to the Kusana period, in the Termez region, are found at

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Kara-Tepe. The inscriptions found at Kara-Tepe during the excavation of 1961-62 are 1963-64 are mainly of two types.

(i) Inscriptions on pottery. This type is usually found on pieces of earthenware, inscribed in black ink. [35]

In 1961-62, more than 50 such fragments of pottery were found. These inscriptions are mostly regarding donations, and often give the name of the donors, apparently members of the Buddhist community in the Kusana Termez.

Inscriptions are also found in the form of scratchings on the walls of the monastery.

The inscriptions regarding donations, found at Kara-Tepe, are Indian in character and done in Kharosthi, Brahmi and Bactrian script. The language of the Kharosthi and Brahmi inscriptions is highly sanskritized Prakrit. The language of the inscriptions in the Kusana script is bactrian. [36]

The Kara-Tepe inscriptions in Brahmi have been deciphered by the Soviet scholar T.V. Grek. The inscriptions are made in black ink on the reddish orange surface of the vessels, around their necks. Most of the fragments are badly preserved, but some words like *'Kundi'*, *'Bhiksu'*, *'Ghata'* can be read, The name 'Sanghamitrena' is also found. This name occurs very often in the Kharosthi Buddhist inscriptions, and also in many Buddhist inscriptions of Kusana times. According to T.V. Grek, the inscriptions from Kara-Tepe in Kharosthi and Brahmi, on paleographic ground, can be dated somewhere between the 1st and 3rd centuries A.D. [37]

Hungarian scholar J. Harmata also read and interpreted some Kara-Tepe inscriptions. According to him, one of the Kharosthi inscriptions refers to the name 'Mahasanghika', associated with the Mahasamghika sect. [38]

The results of the excavations at Kara-Tepe have also brought to light inscriptions made in the Kusana and Brahmi characters. A bilingual inscription (Brahmi and Kusana) from Kara-Tepe mentions the name 'Buddharakshita'. The language of the Bactrian inscriptions is Bactrian and their script is mostly Greek. On paleographic grounds this inscriptions may be dated back to the 3rd-4th centuries A.D.

The inscription in Brahmi contains the letters: "Buddha-śira-ddha-rma Kathi-ka-s/.ya/". On paleographic grounds this inscription can be dated in the 3rd-4th centuries A.D.

The Bactrian inscription consisted of thirteen letters. The

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writing of this Bactrian inscription is smaller than the one found in 1964.

The sanskrit part of the inscription contains the name of the donor 'Buddhasira' who is addressed as the 'propagator of dharma'. The name Buddhasira is common in Buddhist literature and inscriptions. It is very often found in the documents found from Niya.[39]

The term *'dharmakathika'* is also very common in Indian inscriptions. This word was very common in Buddhist cononical literature.[40] The Bactrian inscription also contains the same context.[41]

The finds show that Kara-Tepe was a major buddhist cult centre of Termez in Kusana times (1st - 2nd centuries A.D.) Since Termex was an important town on the trade route from India the Central Asia and China, the monastery was probably patronized by the traders who had regular trade contact with Central Asia and China. Kara-Tepe is an important example of the Central Asian and Indian ties of Kusana period. The architecture, the cult articles and the inscriptions found in Kara-Tepe are all documentary evidence of the fact that Buddhism had a powerful impact on the local culture, and that the Bactrian Buddhists had a creative approach to their religion. Thus, along with Indian inscriptions there are Buddhist inscriptions in the Bactrian, language also. Moreover, the layout of the Buddhist temples does not follow the canons of Indian temple architecture. Instead, enclosed sancturies, with three or four processional corridors, were built according to the local tradition.

The terracottas reveal that parallel to Buddhism there existed firmly entrenched old Iranian Mazdaist cults, like the worship of the female deity of water and fertility.

During the Kushana period, Bactria, Soghad and Khorezu each had its own local spoken and written language. Thus, in northern Bactria along with the Indian languages and alphabets, most likely brought by the Buddhist missionaries and used in the Buddhist monasteries and temples (Kara-Tepe in particular abounds in Indian Kharosthi and Brahmi inscriptions), there emerged in the Kushana period an original script based on slightly modified Greek alphabet, adopted to convey the local Iranian language. Monuments with this 'Kushana script' in northern Bactria are so far best represented at Kara-Tepe where a bilingual Buddhist inscription has been found.

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Although the Kara-Tepe inscriptions speak of the existence of Mahasamghika sect of Buddhism in this region, it is difficult to define its character on the basis of the material found only at Kara-Tepe. The existence of the Vaibhasika school, a branch of Sarvastivada school, points to the fact that the Hinayanic form of Buddhism was prevalent in this region in the early Kushana period. But the influence of Mahayana Buddhism, which was spreading into north-west India in the 1st-2nd centuries A.D. was also felt in this region of Central Asia. This process of transition from Hinayana to Mahayana was affecting the literature of the Buddhist sects most active in 'Kushanashahr', such as the Sarvastivadins or the Dharmaguptakas. Their literature was absorbing many proto-Mahayanic elements, while remaining Hinayana in affiliation. According to the Chinese accounts that An Shi-Kao, the scholar-prince from Parthia, who was translating Buddhist works into Chinese, was only working on Hinayana school. [42] The Mahayanist works appear in the 2nd and 3rd century A.D. in Central Asia. But it was difficult to classify certain schools as Hinyanist or Mahayanist even later. In western Turkistan, Buddhism seems to have had its special creeds and rituals. This is borne out by the direct evidence of I-Tsing, that the *upavosta* ceremony, as it was performed in such lands as Tukhara (Tukharistan) and Suli (Soghad), differed from its counterpart in other countries. [43]

The remains of the Kara-Tepe Buddhist monastery divulge many aspects of the early history of Buddhism in this part of Central Asia. Many elements of Indian culture and art reached western Turkistan along with the Buddhist religious ideas. Reinterpreted and modified, they became a part of the culture of western Turkistan which, in its turn, shared quite a few of its finest achievements with India. Its impact did not come to an end with the Arab conquest of Central Asia, and still Buddhism offers a clue to the origin and essence of many phenomena of the medieval (Muslim) spiritual and material culture of Central Asia.

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31. Kara-Tepe II, p. 99 Fig. 24.
32. T. Rosenfield, op.cit., Table V, fig. 88.
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23. Technique of Wall-Painting

Jitendra Kumar

The book "*Abhilasitartha Chintamani*"- "The Boon-stone of Desires" - is an encyclopaedia of all branches of contemporary knowledge. It is a compilation by a South Indian writer, Somadeva, who flourished in the 12th century A.D. The book is merely a compendium and not an original work. It has dealt with the technique of wall-painting as one of the many branches of the then attained knowledge. This contemporaneity enhances the value of the painting-process as recorded in this book, because the date synchronises with the great wall-paintings, done under the patronage of the Cola kings on the walls of the temples in South India, whose influence travelled thence to Ceylon, as evidenced in the great frescos of Polunnaruwa.

This information about the contemporary painting-process is gathered in Part I, *prakarna* III, verses 138–191 of the "*Abhilasitartha Cintamani*" edited by Dr. R. Shamsastry, published from Mysore, 1926. A summary content of these 54 verses is given below:

I.	Vs. 138–140	:	Introduction, paintings to be done on well-polished walls.
II.	Vs. 141–147	:	The preparation of the Vajralepa.
III.	Vs. 148–157	:	The preparation of the brush.
IV.	Vs. 158–164	:	Direction for drawing the outlines and filling up the contours with colours.
V.	Vs. 165–166	:	A list of pure colours is given.
VI.	Vs. 167–174	:	A list of mixed colours.

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VII. Vs. 175–188 : Direction for the painting of various objects in different colours and technique.

VIII. Vs. 189–191 : Different positions of the persons painted.

A summarised translation of the relevant verses is given below:—

I. Vs. 138–140 : The writer begins by saying that one should employ master-painters well-versed in the subtler qualities of the line,[1] who have thoroughly attained the art of the application of colours on the crystalline walls of one's dwelling, polished like a mirror[2] with diverse pictures.

II. Vs. 141–147 : For the painting of pictures on walls built of lime and plaster,[3] they should be cleansed of all unevenness and a preparation of the following objects should then be applied to the walls. Buffaloe's hides mixed with water should be boiled until a clayey stage is reached. It is known as *vajralepa.* Then (the artist) should mix white earth[4] with the vajralepa and then it should be coated thrice[5] over a dry wall. Then an equal amount of conch-shell powder, mixed with the *vajralepa,* should be coated over the wall. Then a white (substance) growing on the Nilgiris,[6] bright as the moon, should be mixed with the vajralepa in equal proportion by hand[7] and then the thin coatings of it should be mildly applied over the wall.

III. Vs. 148–157: The wise man should then paint pictures of diverse objects, well-lined and artistically coloured, depicting various *bhavas.*[8] One should choose a bamboo-stick,[9] like the little finger[10] in circumference, and then the wise man should fix a copper nail[11] about the size of a barley corn (on the bamboo-stick). *Kajjala* (black smoke as obtained from the lamp), mixed with rice-paste[12] made up to a small size, is known as the *Vartika.* Hairs from a chalf's ear should be fixed to a *Tulika* (a brush) cemented by lac.[13] Then the brush is known as *Lekhani* and is of three sizes, broad, medium and fine. The broad brush is used for the application of colours to a mass and for oblique strokes;[14] while the drawing and the side strokes[15] should be done by the medium brush. The minute details should be painted by fine brush.

IV. Vs.158–164: When painting an animalic or a non-animalic object (the artist) should at first think over its true proportion.[16] Then the Experienced one[17] should draw in the floor[18] the object (in

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exact proportion) that he has in his mind. Then he should draw this object (on the wall) with the *Vartika* but without any colour. [19] He then should re-draw the same drawing with a yellowish red (chalk). [20] Then (the artist) should fill up the contours with colours appropriate (for each part) [21] i.e., colours of different shades to illustrate the chiaroscuro (light and shade).

V. Vs. 165–166: The following are the six original colours; viz., white from conch-shell, purple [22] from red lead, [23] deep red [24] from lac, red from red ochre, yellow from yellow orpiment [25] and lamp-black.

VI. Vs.167–174: Pure colours mixed with each other produce mixed colours. Red lead and conch-shell (powder) result in the colour of a red lotus. [26] lac mixed with conch-shell powder becomes the rosy colour of dawn, while red ochre and conch-shell powder give us the smoke colour [28] (pale red?). Yellow orpiment mixed with conch-shell produces a tawny [29] colour. Lamp-black plus conch-shell is the colour of a pigeon. Blue mixed with yellow orpiment produces *barit* (a darker shade of yellow). Red ochre and yellow orpiment is fair; lack and lamp-black is pale grey, [29a] while lac plus blue is grey. [30] The colours are both pure and mixed and (the artist) should apply them as befit the picture.

VII. Vs.175–188: (When painting) the creatures of different colours (the artist) should apply appropriate colours; for instance, (when painting these creatures) black antelope, [31] deer, [32] tiger, [33] peacock, [34] partridge, [35] etc. Again, the same rule is to be observed when painting a tree, mountain,. branches and others. Before applying either fair or blue, yellow orpiment should be coated first, then comes the red ocher, and lastly the indigo (blue). One should then scrape off [36] the (unnecessary) colours with a sharp instrument [37] (lest it becomes too bright) and then sprinkle pale [38] (yellowish white) dots on the painting. Then fill up (coloured spaces whose colours have been scraped off) with colours; and if you then rub it over lightly [39] with a conch, then it will not perish. [40] Lines of various patterns like hairs should then be drawn and then rubbed over with the pointed lip-end of an elephant or a boar. [41] Pure gold should be ground on a slab and then melted in a pain. This process should be repeated again and again until all impurities evaporate. This pure gold [42] shall then have the (rosy) hue of the sun in the early morning. [43] One should then mix a small quantity [44] of this golden substance [45] with the *vajralepa* and then this mixed *vajralepa* should be coated over the *lekhani* (brush). [46] Then apply

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this brush to the spots where gold ornaments [47] have been conceived. Then rub the gold (paste) with a boar's tusk [48] until (the whole surface) dazzles like flashes of lightning. [49] Ckothes, [50] ornaments, [51] flowers and facial tailers [52] should then be painted by the wise man with lac.

VIII. Vs.189–191: The first position [53] is rju (straight frontal position), the second is the ardharju (the back position), the third position is known as the saci (a bent position in profile view), the fourth is *ardhaksi* (the face in profile, the body in three-quarter profile); while the last one is known as the *parsvagatam* the side-view proper). These are the five main [54] positions. And with these are included the four positions of the leg, e.g. *rju*, etc. and these (i.e. 5 + 4 = 9) together make up the nine positions for a good picture.

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1. *Suksmarekha Visaradaih.*
2. *Darpanakarabhittike.*
3. *Sudhaya nirmitam bhittim.*
4. *Mrttikam svetam.*
5. *Trivaratah.*
6. *Nilagirau jatam svetam.*
7. *Panina.*
8. *Nanabhava rasairjyuktam*
9. *Venu.*
10. *Kanisthika parinaham.*
11. *Tamrajam Sanku.*
12. *Bhaktha-Sikthena.*
13. *Laksa Dandhana.*
14. *Sthulaya lepanam karyam tiryaga hitaya taya.*
15. *Parava nivisthaya*
16. *Pramanam.*
17. *Vicaksana.*
18. *Ksitan.*
19. *Vina rajanam,*
20. *Gairika.*
21. *Tattadrupo citaih sphutam.*
22. *Sonam.*
23. *Daradam.*
24. *Raktam.*
25. *Haritalam.*
26. *Kokanada.*
27. *Saurasva (Iit.* Sun's horses).
28. *Dhumracchayam.*
29. *Ghoram.*
29a. *Patalam.*
30. *Karbura.*
31. *Ena.*
32. *Saranga.*
33. *Sardula.*

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34. *Sikhl.*
35. *Tittirika.*
36. *Haret.*
37. *Ksurena tiksnadharena.*
38. *Panduram.*
39. *Mrdugharsana vogena.*
40. *Na nasyati.*
41. *Biranaih.*
42. *Amalam hemam.*
43. *Balarka ruciracchavi.*
44. *Svalpam.*
45. *Hemajam.*
46. *Lekhanya grenibesayet.*
47. *Abharanam. . . hemakalpitam.*
48. *Varaha danstraya.*
49. *Vidyuccakita vigraham.*
50. *Vastram.*
51. *Abharanam.*
52. *Mukharagadikam.*
53. *Sthanam.*
54. *Mukhya.*
55. *Rjvadi pada purvam.*

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24. Buddhism & Printing Technology

Lokesh Chandra

In Classical India, the book incarnated the threshold, the power, the wonder of the mantra. The meditational realisation of the mantra, its appropriate conceptualisation as meaning stood in need of its enunciation as a written symbol. The words written down thus reflected the spans of inner space. The book in India was a visual medium of an intrinsic dimension.

When Lord Buddha emerged as a new horizon of a new universe the richness of his integrated vision, the beauty and luminosity of his pure experience, was to be irradiated among the many, the lowly, the grass-roots so that they may be participants in the moral grandeur which shined in from every window, for now no burglar dare carry off the moon. For the first time in Indian history Lord Buddha conceived of his message of the good and happiness of the many, or in His own words *'bahujana-hitaya bahu-jana-sukhaya'*. This was to produce a profound and ever-containing effect on the cultural evolution of man. The new message was to be the potential privilege of all, and not a prerogative of only the predestined few as it has been hitherto. Thus the proletariat in all its immensity was to be the beneficiary and mass-communications were to come into being. The monks of Buddha's order roamed all over and earned the nickname of *'bahu-bollakah'*, that is, those who spoke a lot. New ways had to be found for the message to be disseminated to the vast masses in its all its impressiveness. It had to be done on the triple plane of *kaya* of body, *vak* or word, and *citta* or spirit. The physical plane was the image, statue or painting, the body of the essence. The verbal plane was the voice, the word, the sheet, the roll, the scroll, the book. The spiritual plane was represented by a chaitya (from the word citta meaning 'spirit'). When a *chaitya* was constructed every one of its

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bricks had to be consecrated with a mantra. King Asoka is credited with the construction of 84,000 Chityas which in fact is a misinterpretation of a special type of *Chaitya* which had 84,000 bricks and each of the bricks was consecrated with mantras. Such a *Chaitya* required 84,000 mantra-sheets. Imposing statues were consecrated with millions of *mantras.* Heretofore sacred books had been secretively transmitted but in the Buddhist dispensation, distribution of the suttas or sacred scriptures became an act of special merit and evoked an overpowering response from the masses; the deeps of life itself came alive in adoring admiring hearts. The need to multiply the written word was imperative. In moments of unknowing long last man was at the threshold of proto-technology of printing. All the early literary evidence from China and Japan points to India as the source of printing techniques. The assumption of a Far Eastern origin is beset with doubts.

In the seventh century the famous Chinese pilgrim I-tsing (635–713) travelled and studied in India. On his return back home, he stayed at Palembang (Sumatra, Indonesia) during the years 689–692 where he wrote his celebrated memories *Man-hai chi kuei nei-fa-chuan.* In these 'Records' he states that "in India they bake clay *chaitya* and moulded clay images, or they print (images) on silk or paper for worship wherever it be." This is the oldest statement in the world concerning printing on paper or silk. The earliest printed item from China dates from A.D. 757. It is a single printed sheet, with the figure of six-armed goddess Pratisara in the centre, with Sanskrit *mantras* written in the ornamental Ranjana script, concentrically around the figure. These were excavated in 1944 from a grave of the T'ang t'u-lu, Peking (1961). Thus the oldest extant printed item is in Sanskrit and of Buddhist content. The next items are 1,000,000 small *mantra* scrolls printed between A.D. 762–770 in Japan to be deposited in the great temples of the realm. They are Sanskrit *mantras* transcribed into Chinese characters. The world's oldest printed book dated 11 May 868, is the *Vajracchedika-sutta,* on transcendental wisdom which is now in the British Museum, printed on paper, with a frontispiece showing the Buddha preaching to the aged Apostle Subhuti who is kneeling on the ground. It was printed at the order of Wang Chieh for the well-being of his parents. Thus, the first printed book known to the world is Buddhist.

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In A.D. 856 the Yin family bookshop on T' ai miao Front Avenue at Lin-an-Fu *i.e.*, Hang-chou, Chekiang) printed 84,000 copies of book embellished with a frontispiece showing people worshipping a *stupa*. These small book scrolls were to be enshrined in a set of 84,000 small guided bronze *stupas*, one of which is preserved at the Yurinkan Museum at Kyoto. In 975 the same book was printed again in 84,000 copies for being placed as an offering in the bricks of the 'Thunder Hill Pagoda'. Having stood for a thousand years, the Pagoda collapsed on 25 September 1924. Every brick had a hole and in each a sutta was inserted. The Pagoda had been calculated in a way that it would have exactly 84,000 bricks, to escape rebirth in 84,000 species of life.

Buddhism gave birth to printing in India, whence it spread to the Far East and flourished as an integral part of Buddhist requirements of vast quanta of printed mantras for ensuring their grace of liberation, and also for mass scale distribution of suttas by the bereaved descendants so that their deceased parents may acquire full merit. All the Buddhist Sanskrit Manuscripts end with the formula that any merit that has been acquired by the person commissioning it may accrue to beings all over the universe. Alongwith the fading out of Buddhism in India, the technique of printing must have lost its context and *raison d' etre* and hence no direct evidence survives on Indian soil.

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IV

PHILOSOPHY AND RELIGION

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25. Sukhavati as a Realization of Peaceful World

R. Sato

Every human being in the world, either he is Christian, Buddhist, Muslim or whatever religious faith they have, are talking of the importance of the peace in the world and emphasize their ultimate aim as a realization of peaceful world. Yet when we look back the history of human beings, we find that it is nothing but the uninterrupted struggles and conflicts between the different classes of peoples and nations. And to make it worse, those who suffered very much were always common people who are not concerned with the top political powers and very high religious authorities. In the past, various international organizations were trying to bring about the peace in the world. Still no real peace came into existence in the world, because they try to settle the problems only in the political fields. Religion always put emphasis on ordinary people who wish to live in humble but happy life. Of course, in the past, many wars had been made in the name of religion, either to destroy other religions or to convert heretics. At present, there may not be any religion which officially claims to be the only right faith in the world. Since each individual is different in accordance with the differences of his personal characters and circumstances way of thinking and religious faith differs. Still when we realize that man is destined to fighting and killing one another as long as one remains ego-centric and self-centered, we can start to make fighting and war less frequent. Similar to all other religious leaders, Lord Buddha emphasized the world peace and happiness of whole human beings. This is partly due to his personal experience. His home country has been threatened by the neighbouring kingdom so many times and was finally conquered soon after he took an ascetic life. Buddhist scriptures tell us that when he

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was born, a saint made a prophecy that if the baby became a king, he would be the king of kings, but if he took an ascetic life, he would become a great religious leader. Being a heir of a very small kingdom, he had chosen ascetic life and had become the founder of Buddhism to propagate the way for happiness of human beings and had tried to construct the peaceful world where struggles cannot be ceased by struggles but can be stopped by tolerance and harmony among the people. Early Buddhist scriptures often tell us the importance of peace. For example, in the famous maxims of *Dhammapada*, Buddha said; "You have to get rid of the idea of revenge. Because that will go on finding malice after malice. If you produce one enmity in answer to the other, the enmity will never stop. Instead it will be increased in more and more numbers. Hatreds never ceased by hatreds in this world. By love alone they cease. This is an ancient Law".

The ideal Buddhist order or community is called "*Sangha*" "*Sangha*" means an assembly of Universal harmony and consists of monks, nuns, laymen and laywomen. "Sangha" often is compared with the sea water, because it always tastes same, although many different river water has been flowing into it. Among the disciples of Lord Buddha are Kings, nobles, traders, craftsman, farmers and all sorts of people. Sometimes even burglar and courtesan who had followed Buddha's teachings are allowed to join the order. Upali, a barber who had been well-versed in rules and disciplines of the order, was included in the ten important disciples of Buddha. Anglimala, a burglar who used to slay people and made the garland of the victim's finger, became the devotee of Lord Buddha. Once they joined the order, their previous background has faded and they lived in the perfect harmony. "*Sangha*" can really be said as a realization of peaceful world. Other Buddhist scripture tells us the importance of peace and harmony as follows. Once in Buddha's life time, there lived a people called Vajjis dwellers of Vaisali country on the north of river Ganga. At that time, Ajatasattu, the king of Maghadha, had made up his mind to attack the Vajjis and said to himself. "I will strike at these Vajjis, mighty and powerful though they be, I will root out these Vajjis." Then King had sent one of his minister to Lord Buddha and asked the Master's advice. After hearing this, Lord Buddha had started talking to his disciple Ananda. "Have you heard that the Vajjis foregather often and frequent the public meeting of the clan?" asked Buddha. "So I have heard." replied Ananda. "So long as

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the Vajjis foregather thus often and frequent the public meetings of their clan, so long may they be expected not to decline, but prosper." And in like manner questioning Ananda, and receiving a similar reply, the Exalted one declared as follows the other conditions which would ensure the welfare of the Vajjis confederacy. "So long as the Vajjis meet together in concord, and rise in concord, and carry out their undertakings in concord, so long may the Vajjis be expected not to decline but to prosper." This story clearly shows us that peace and harmony are the foundations to make society and nation strong, people's and individual's life happy. King Ashoka, the great Emperor of Maurya dynasty in 3rd century B.C. who after giving a vital defeat to his enemy in Kalinga war, in which thousands were killed, declared that hereafter, he would not use any sword or weapons in the war. His weapons to govern the country would, since then, be Buddha's teachings and Compassions. He kept his word and without using weapons, gained public confidence, ruled the country for a long time, promoted moral, cultural, economic and spiritual progress of the people.

Theologically and philosophically, Buddha's teaching had been promulgated and developed in due course of time and what we call Mahayana Buddhism had sprung up sometime at the beginning of Christian Era. One of the Mahaanistic ideas on peaceful world is called *"Sukhavati"* or "Pure Land" and devotion to Buddha Amitabha or Amitayus. We still are not very sure about the time and place of the origination of this idea since no archeological evidence such as the statues of Buddha Amitabha was found in India. Some scholars insist that the idea is of Iranian origin since there was the custom of worshipping sun beams among the people of that area, but for this view, further study is still required. *"Sukhavati"* or *"Pure Land"* is the unpolluted world in which enlightened Buddhas and Bodhisattvas live. On the contrary the world where ordinary desire-craving beings live, is called "Dirty polluted land." Various Mahayana Buddhist scriptures tell us about the variety of Pure Lands. For example, *Saddharma-pundarika Sutra* (Lotus Sutra) mentions the Pure Land of the Vulture Peak, and the followers of the teachings expounded in the Sutra is supposed to be reborn in this Pure Land. Vulture Peak is located at present in Rajagiri in middle India where Lord Buddha preached many *Mahayana Sutras.* Thus this "Pure Land of the Vulture Peak is locating in this world itself. While in other

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Buddhist scriptures, Pure Land is located in the other, ideal world. Aksobhya Buddha or the Inmovable Buddha lived in a country called Abhirata Pura Land which was located in the eastern region of the universe where he is now believed to be preaching the Buddhist doctrine. Baisajyaguru Buddha or the Buddha of Healing who is the Lord of the World of Pure Emerald in the east and vowed to cure diseases. Buddha Amitayus or Amitabha *i.e.*, Buddha whose attribute is Infinite life and light, lives in the Sukhavati Pure land which locates in the west. As is mentioned before, the origin of Pure Land Idea is not very clear, but we can not deny the influence of traditional Indian thought about heaven which had existed long before the rise of Buddhist Pure Land Idea. Among the traditional Indian philosophical writings, *Upanishad* mentions that those who became an enlightened, will, after death, go up to the heaven and never will be reborn in this world, while ordinary man of practice will go up to the moon but comes back to the earth according to his merits he had done in his previous birth. Since to go to the heaven is the ideal way of life after death, heavenly world is explained as all beautiful and unpolluted. Such descriptions, no doubt, give the ground to the rise of Pure Land Idea.

A Buddhist scripture mentions about the ideal world of Northern Khulu country where mountains, rivers, trees and lakes are made of four kinds of jewels and when we step on the earth, earth sinks but when we lift up our foot, earth recovers to its normal level. In the smaller *Sukhavati-vyuha Sutra* or Smaller Pure Land Sutra, the scenery of Pure Land is vividly mentioned, as follows; After you have passed from here over a hundred thousand distances of Buddha countries, there is, in the western part, a Buddha called Amitayus, fully enlightened one, dwells now, and remains, and supports himself and teaches the Law of Buddha. Now what do you think, for what reason is that world called *Sukhavati*. In that world, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. And again, that world is adorned with seven terraces, with seven rows of palm-trees, and with strings of bells. It is enclosed on every side, beautiful, brilliant with the four gems. With such arrays of excellences peculiar to a Buddha country is that Buddha-country adorned. After reading all these descriptions about Pure Land, one may say that this is nothing but the exposition of Utopia. But Lord Buddha further teaches us that every human beings, without

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exception, even those who have been committing grave sins, consciously or unconsciously, can be saved and will be born in the Pure Land, when one has faith in Buddha Amitabha.

Man always seek for the ideal world, not only materially but also spiritually and mentally unpolluted pure world. Buddhist Pure Land Idea is a realization of peaceful world.

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26. The Buddhist View of Life

K.D.P Wickremasinghe

The Buddha paved the path for all fellow beings to escape from all sufferings. The cycle of births and deaths is a recurring and unending menace from which every one should strive to escape, for the cycle of births and deaths called *Samsara* is too full of suffering for any one to remain there without finding an escape from it.

The first truth which the Buddha realized was the truth of suffering-*Dukkha* Sacca. The greatest achievement of the Buddha was the discovery of the Four Noble Truths, which were the truths of suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering.

In dealing with the truth of suffering, the Buddha observed that birth is suffering, old age is suffering, sickness is suffering, and death is suffering. He also said that separation from the beloved ones, union with the undesirables, disappointment in failing to obtain the desired objects, etc., too are suffering. But it may be useful here to note that the Buddha did not say in so many words that life is suffering. Although he said that *jatipi dukkha, jarapi dukkha, vyadhipa dukkha* and *marananpi dukkham*, we do not come across the terms *jivitampi dukkham*. But we cannot forget the fact that birth, old age, sickness and death, etc., are all part and parcel of life.

Although life begins with birth, and goes through old age, sickness, disappointment and finally ends with death, each of which is an item of suffering, still life is worth living, and one is never advised to escape from life as such. The teaching of the Buddha is that life must be lived and spent in the proper and righteous way. The greatest achievement of man is to lead his life in the most righteous and proper manners.

The Buddha once observed that every one fears death, and

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that life is dear to every living being. The occasion was a quarrel between two factions of the Community of monks who were threatening their rivals with bodily harm. The words used by the Buddha on this occasion are embodied in two verses in the *Danda vagga of the Dhamma Pada.* The Buddha said:

Sabbe Tasanti Dandassa - Sabbe Bhayanti Maccuno
Attanam upamam Katva - Nahaneyya na ghataye
Sabbe tasanti dandassa - Sabbesam Jivitam piyam
Attanam upamam katva - Na Haneyya n ghataye.

These two stanzas mean this: "Every one trembles at physical violence, and everyone fears death. Life is dear to every one. Therefore, comparing others with oneself, one should cause neither injury nor death to others."

Taking the life of a living being is a gross sin, and the first precept out of the five precepts meant for Buddhists is the abstinence from killing. This shows the value attached to, and the place assigned to, life and living beings in Buddhism. Human life is sacred under every legal system.

In the *Anguttara Nikaya, Duka Nipata, Asa Vagga,* the Buddha shows that there are two desires that a person cannot easily give up, and that they are desire for gains, and desire for life. The words of the Buddha are:

"Dvema Bhikkhave asa duppajaha, katama dve: Labhasaca, Jivitasaca. Ima kho Bhikkhave dve asa duppajaha ti."

The Buddha also pointed out in the *Anguttara Nikaya, Tika Nipata, Devaduta Vagga,* that one must not be infatuated with life, and resort to evil deeds. Here the Buddha showed that there are three infatuations, namely, the infatuation of youth, the infatuation of health, and the infatuation of life.

Tayome Bhikkhave Mado, Katame Tayo, Yobbana Mado, Arogya Mado, Jivita Mado.

When a person is infatuated with life, he is tempted to enjoy life in the most sinful ways. Hence, the Buddha's admonition against such mentality, and against such conduct. On the other hand, the advice of the Buddha was to put the life to its best use, for the life as human being is rare, short and uncertain. During this short and uncertain life, every minute has to be spent on good deeds, whether mental, verbal or physical.

In this context the Buddha had occasion to speak on the transient and ephemeral nature of life.

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मृगतृष्णा - बुल्ला - फेन

Once the sight of a mirage and bubbles of foam made a monk to contemplate on the impermanence of life.

Confirming his views the Buddha uttered this stanza which is recorded in the *Puppha Vagga* in the *Dhamma Pada* :

* *'Phenupamam Kayam imam Viditva*
Maricidhammam Abhisambudhano
Chetyana Marassa Papupphakani
Adassanam Maccurajassa Gacche."

The meaning of this stanza is:

"Knowing this body to be like foam, and comprehending it to be like a mirage, one should destroy the flower shafts of Mara, and go beyond the sight of the lord of death."

The Buddha always described life as uncertain and death as certain, for his words were: *"Jivitam aniyatam, maranam niyatam,* and *addhuvam jivitam* and *dhuvam maranam.*

Life stands between birth and death. To every being who has taken conception in the mother's womb, death would come at any time, and in the case of a human being the longest period he may live upto is 120 years. But in point of fact, few are the people who will enjoy this long life, and looking around the world and reading through obituary notices in the press, one cannot fail to see how short the life spans of our fellow beings have been.

The value of a life does not depend on its length, but it certainly is measured on its quality. A long life of evil is of no use either to the person who lives that life or to the society. On the other hand, a life of even one day which is spent virtuously and righteously is much better than a sinful life of a hundred years. This position was explained by the Buddha in a number of verses. He addressed to various monks and recorded in the *Sahassa Vagga* of the *Dhamma Pada.* The utterances of the Buddha are as follows:

"A single day's life of one who is moral and meditative is much better than a life of a hundred years which is immoral and undisciplined.

"A single day's life of one who is wise and meditative is far superior to the life of a centenarian who lacks wisdom and discipline.

"A single day's life of one who puts forth intense effort is much higher than a life of a hundred years which is idle and devoid of efforts.

"A life of one day spent on the contemptation of the transitory

* "फेनोपमं कायमिमं विदित्वा मरीचिधर्ममभि सम्बोधमानः।
छित्वा मारस्य प्रपुष्पकाणि अदर्शनं मृत्युराजस्य गच्छेत्॥"

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nature of things is superior to a life of hundred years spent without such contemplation.

"A life of one day of one who sees the deathless state *(Amatam padam)* is better than the life of a person who lives a hundred years without seeing the deathless state.

"Far better is a life of one day of one who sees the Sublime Truth than a life of a hundred years of a person who fails to see the Sublime Truth."

Anguttara Nikaya Tika Nipata, Maha Vagga, records a dialogue between the Buddha and Ven. Ananda where the latter in answer to the Master said that a successful religious life of asceticism is one which is devoid of sinful deeds and is dedicated to higher life - *Brahmacharya.*

The teachings of the Buddha, while paving the path towards escape from the existence are also strewn with advice on how to make a success of worldly life. The following of the Buddha is four-fold, namely, *Bhikkhu, Bhikkhuni, Upasaka* and *Upasika.* While the first two categories have renounced worldly life, *Upasakas* and *Upasikas* are the male and female lay devotees of the Buddha, and they are expected to lead prosperous lay lives. The Buddha had occasion to give advice on these lines to a number of persons who sought the Master's advice for worldly success.

Sigalovada, Vyagghapajja Mangala, Parabhava Vassala and *Brahmana Dhammika* were some of the discourses so delivered by the Buddha.The advice embodied in these discourses helps a person to make his life a success in this world as well as in the next world. The Buddha has shown how a person can become rich and prosperous in righteous and proper way, without resorting to crooked, dishonest and evil ways.

On one occasion, referring to a young man who was honoured by the King the Buddha in one stanza enumerated the main characteristics of a person whose glory would be on the increase. The Buddha said:

"Utthanavato Satimato - Sucikammass Nisamma Karino
Sannatassa Ca Dhammajivino - Appamattas Yaso Bhivaddati."

This stanza recorded in the *Appamada Vagga* in the *Dhamma Pada* means:—

"The glory is on the increase of the person who is persevering, mindful, pure in deeds, considerate, disciplined, righteous, and heedful."

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The Buddha often stressed on the need of energy perseverance in the case of every person whether he is a lay man in the pursuit of worldy success, or whether he is a monk seeking early salvation from the throes of existence.

The Buddha never advised his followers to be pessimistic and despondent about life, but on the other hand, the advice of the Master was to be active and energetic and make best use of life for success in this world and for final emancipation.

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27. Buddhism is the Religion of the Oneness

Shoyu Iwaya

Buddhism was born in India. And it has spread over whole Asian countries. And nowadays Buddhism is going to be spread over western countries. But it is our regret that the Great Religion had disappeared from the mother country where it was. As you know Buddhism was born in Buddha Gaya. Besides Buddha Gaya, we can count other three sacred places as the most important Buddhist relics: Lumbini, Sarnath, and Kusinara, as they were selected to be worshipped after the *Maha Parinibbana* of the Buddha. These four places are native places of Buddhism.

In modern age, human beings have invited and developed scientific technology by which we are enjoying the network of mass communication and mass transportation and mass production. As a result the world has become nearer and nearer and narrower and narrower. On the other hand we have invented and developed nuclear weapons that bring us to the brink of self destruction. If we depend upon such weapons to maintain world peace. as in previous ages, that is only committing suicide. We cannot maintain peace by any kind of weapons. Then what is that which can maintain peace in the world? Economics? It is true that if our living standard is levelled up and physical difficulties removed, we will be able to restore peaceful mind to some extent. But we should know the limitation of the economics. Economics only deals with materials and money. If we are capable to control currency and circulation of the material and money, that will work nicely to give ideal life to the people concerned. But it is impossible or not easy to control circulation of currency or money and the material. Because money and the material are our greedy mind itself. How is it difficult or impossible to control a blind passion by another blind passion. To subside anger by another anger. The greedy mind that seeks after

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more money and luxurious life cannot control a greedy mind that is another name of money and the material. We can easily see this instruction in the Oil Shock or in inter-relation between South and North, or East and West. How economic conditions are uncertain, and artificial control is not reliable to bridge the gaps which always betray our expectation, and hope to keep good relations among the differently conditioned countries in the stages of industrialization and development. If we are indifferent to the proper method to adjust impersonal tendency of the money and the material, they will only be more attractive to the bigger capital, to the richer persons and places or countries to become too much big to maintain itself and as a result to be collapsed by itself. If we want to save ourselves from such automatic and natural destruction, we must try, we must endeavour to avoid and control going on the easy way of materialism. We must see the real nature of the forms of the things, appearance, the material, senses and ideas. If we pursue appearances and ideas, that is endless wayfare of discontentment. That is only pursuing fantasie mind. There is no end, no limitation, no contentment nor security of the mind at all. We should not be so much sensuous, materialistic and attached to it.

There are many religions, philosophies and moralities in the world. All of them are seeking for the happiness of the mankind. They preach for the peace of the mind. They are the real legacy of our forefathers, teachers, masters and saints. Without doubt they are the best part of our wisdom. And that is they who make human beings like human beings better than beasts and animals. They have their own merit and achievement. All of them should be respected and worshipped so far as they are serving for the unity and the happiness of the people. But we must remind us that the modern world has become smaller and smaller, this is the age of the one world. Actually India is only 9 hours' flight from Japan. We can come and go back to Japan within one day. Let us consider that it was impossible even to imagine for our grandfathers who have died only twenty years. How many people had dreamed and yearned to visit India as the mother country of the Buddha and Buddhism. But India was another country, another world for them, that is located far beyond their ability of travelling. Yes, they had lived in different countries, different worlds, different times and spaces, where they could not even imagine to visit, to sit and to talk each other. But now we can go to any country unless there is an artificial or political boundary that prevents us to do so. It is true

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that there still many countries in the world. But now there is only one world. There are not two or three or four worlds which had existed previously. There is no West and East, nor South and North. We should abolish such prejudices and preoccupations that there are some superior countries and other inferior countries. That is only possible according to the old time and hypothetical dogmas and creeds. We should be liberated from such absurdity and superstitions and ignorances that imposes on us distinction and discrimination. Where is West? Where is East? Where is South? And where is North? If any of them would exist, that can exist only in our delusion and distraction. Where is heaven and earth? Where is God? Actually the earth moves around the sun denying its supposed foundation of this cosmos. And the sun is included in the gigantic system to be abolished its absoluteness. In fact everything is existing in the perfect inter-relation. If we do not set up any hypothesis, everything is clear and undisguised. This recognition of the real condition or the fact brings us to the final common platform of oneness; that is another name of the highest wisdom and compassion . . . to see, to hear, to smell, to taste, to touch and to think as it is, to recognize *as-it-is-ness*, to realize *Suchness*. This is the most essential in this age of one world. If we are dogmatic, and fantastic and ignorant as we had been, being confined within our smaller world within the bigger world, we shall be conflicting and struggling and self asserting with limited mind and self-respect that is based upon instinct. But we must remember that this is the age of oneness of the world. The age of smaller world, narrower globe, the age of one family membership. We must become one of the big family member of the world family. There should not be any distinction and separation. There should not be any self-assertion, but right way of genuine self. Every sentient beings are so rich and abundant with endowed generosity and compassion. How wonderful and tender these flowers and birds are! How sublime and beautiful and refreshing these nature and environment are ! Let us find out our true selves, our genuine selves among them who do not die nor be born, nor stained or pure, nor wax or wane. Actually this recognition was attainment of *Nibbana* by the Buddha. To find wonderful, limitless, pure compassion in any ordinary mother, but not anything special. But we must know that an ordinary mother care only her children. So to say, the boundless, limitless mother of all beings is the Buddha. And such great personality is only possible to be realized when we can recognize true condition of the present world and our actual daily life as

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suffering, nor self centred egoism, impermanency, and *Nibbana.* This is the Noble Truth that consists *Suchness;* Suchness of myself, suchness of the cosmos, suchness of today, suchness of the weather, and suchness of the international political, economical and social conditions. By this *Suchness* Buddhism points out the Great way of the family membership of the world.

Buddhists should hold up this idea of world family membership. And this is the duty also of the Indian nation to the world and all human beings. India is the mother country of the Buddha. She is the mother, the brothers and sisters, and the disciples and spiritual descendants of the Buddha. This is the country which was chosen by the Buddha as his birth place, because of her original genersoity, her compassion, her abundance, her warmth, her old age and her greatness. This earth and heavens, mountains and rivers, the sun, moon, stars, flowers, birds, animals, trees and grasses. This is the real stage of the embodied compassion and the highest wisdom, India was the mother country of all Asian countries by her Buddha and Buddhism. Why is she not the mother country of the present world? Bodhgaya is the spring head of wisdom and inspiration. And that place must be the centre of all the pilgrims and the aspirants who want to devote their lives to the Great Way of the right life that is called *Eight Fold Noble Path.* And that is the right way to get to the final goal of the compassionate oneness. There is no discrimination of this and that, form and emptiness. No colour, sound, smell, taste, touch, or what the mind takes hold of, nor active sensing. There is no distinction of colours, birth, caste, richness, ability or any appearances or idealogies and religions. Just big mind is there which contains everything and everything works according to the rule of cause and effect. Everything is clear and undisguised. To realize this, all the Buddhists must come together to stand on the common platform. We have many sectional Buddhism: Theravada, Mahayana, and Tantric Buddhism. These traditional Buddhism have been nourished by the natural conditions of the Asian countries to which it had been introduced. The climate, national character, geometrical conditions, their food and clothes have affected them to complete their own Buddhism. Reciprocally these Buddhism have made up the culture of these countries. In Asian countries nothing can be understood without Buddhism. Such an inter-relation of fiexibility is the biggest characteristics of Buddhism. The Buddha never preached any dogma nor philosophy or definition. He preached only practical

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truth; true and real way of our life, concrete way of life case by case, considering the best, acceptable, approachable way for the followers. Accordingly, every follower of the Buddha could have had their own Buddhism. Their own faith and practice, their own culture and tradition. Even the sutras and rituals have changed and understood and adopted by their own necessity and understanding. All of these Buddhism have their own dignity and reality. Actually these Buddhism is the mind of the Asian countries. Their common character is their mildness and tenderness. This is the biggest characteristics of the Asian nations who believe in Buddhism and eat rice and be inspired by Monsoon. We can find there most meek, kind and shy people as a Bodhisattva whose vow is to serve the sentient beings sacrificing his own life. Actually we can feel very close intimacy among ourselves as family members. We have same Buddhism, same morality, same Lotus Land. Only our difference is that of the language.

We should not be confined within the limitation of traditional formalism. We must reconfirm that which is the essence of Buddhism that can be taken as common and one among not only Buddhist countries but also all countries over the world. We must realize oneness of Buddhism, oneness of Asia, oneness of the human beings, oneness of the all sentient beings, oneness of the cosmos. Blessing of the Buddha, his Teachings, and practice should serve for the realization of this oneness, otherwise we must be blamed as only superficial followers and not serious one at all. If Buddhism allows sectionalism, that cannot be called Buddhism. If we cannot live in one Sangha only one order and precepts of the Buddha, how can we call ourselves as the disciples of the Buddha? Let us endeavour to remove the boundary which separate us from each other. We are Buddhists. We are the disciples and the sons of the Buddha who must maintain and realize the truth which has been taught by him.

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28. Universal Love and Tolerance in Buddhism

Sujitkumar Mukhopadhyaya

The most striking features of Indian culture are Universal Love and Tolerance. They can be traced from the very dawn of Indian civilization. As early as the *Rig-veda*, the first literary work of our country, we find traces of Universal Love: [1] Love which does not limit itself to a particular sect, or a particular community or rank or race and nation.

It should be borne in mind that tolerance has its origin in love. Where there is real love, selfless love, there is tolerance. Love in which there is no tolerance is narrow and selfish.

Universal love is always accompanied by tolerance. Tolerance is the special characteristic of Universal Love. Love that flows spontaneously, like a stream, benefiting all who are far and near, high and low, pure and impure, is the Universal Love (*maitri*).

Buddhists describe this Universal Love or *maitri* as follows:

"A feeling of infinite tenderness for all living things." They say: "one must cultivate in the consciousness and in the heart, the feeling with which a mother defends with her life as only son."

"As a merchant or a householder loves an only son who is meritorious, from the very core of his heart, in the same way, the compassionate Bodhisattva loves all living creatures from the very core of his heart."

"All living things are my offspring and I am the child of all."

"An affection like the love for a son."

What is this all-embracing Universal Love?

The Buddhist replies:

"He in whom this all-embracing Universal Love *(maha-maitri)* is born, sacrifices his body, life and the very root of his

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good action(*Kusala-mula*) for the sake of all sentient beings without desire of any recompense."[2]

How to cultivate this maitri or *metta* (Universal Love) ?

First think of *maitri* for the person you love best in the world. Consider how his happiness, his comfort, his good can be added to. Consider likewise what you can do for him who is next dear to you; and then for him who is just dear. Then for your known relations. Next for those who are not related to you. Next for your neighbours, fellow-villagers, neighbouring villages and then for your fellow countrymen.

When you have done this, it will become possible to think of *maitri*, in relation to all those who live in any direction from you, to conceive *maitri* for all.

Guiding your thoughts in this manner, you will so train your mind and heart that you will begin to feel for all living things the tender affection of a father for a son."[3]

"Charity begins at home." Love your kith and kin, your relations. Universal Love cannot grow in his heart who cannot love his own relations.

One can not read literature if he cannot learn the alphabet. Cultivating love for relatives is like learning the alphabet.

But alas ! Most of us learn the alphabet throughout the life. We meet death before we have even a glimpse of the glorious realm of Poetry !

Universal love or *maitri* is the life and soul of Buddhism. This great ideal of Universal Love inspired thousands of men and women who dedicated their lives, not only for the suffering humanity but for all sentient beings.

Buddhists who imbibed this *maitri* crossed the Himalayas, went to the foreign countries those of the Greek King Antiochus II (261-246 B.C.) and of his neighbours where they established hospitals for man and beast. They imported medicine or medicinal herbs and even maintained botanical gardens for cultivation of medicinal plants.

This was done as early as 260 B.C.[4]

The great emperor Asoka, the greatest Buddhist of the age, sent missionaries to foreign countries Egypt, Syria, Macedonia and so on. These missionaries went there not to help in any political or military design but for religious conquest (*dharma-vijaya*). By "religious conquest" is not meant the conquest of a particular religion or creed or sect, but triumph of Universal Love *(maha-maitri)*,

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Universal Compassion (*maha-karuna*) and tolerance which constitute the spirit of every true religion.

As early as the third century B.C., we find striking instances of Universal Love and Tolerance among the Buddhists inscribed in Rocks and stones of ancient India:

"All men are my children, just as, in regard to my own children I desire that they may be provided with all kinds of welfare and happiness in this world and in the next, the same I desire in respect of all men."[5]

"The Beloved of the gods, kind Priyadarsin desires that all sects should reside everywhere (for) all of them wish (to acquire) self-control and purity of mind."

"King Priyadarsin honours (men of) all sects, asectics and householders and honours (them) with gifts and manifold honour. But the Beloved of the gods does not think of so much of gifts and honours as, - what? - As that there should be growth of the essential among (men of) all sects."

"The growth of the essential, however, is of various kinds. But the root of it is restraint of speech, - how? Namely, there should not be any honour to one's sect or condemnation of another sect without any occasion; or it may belittle on this and that occasion. On the contrary others' sects should be honoured on this and that occasion."[1]

"By doing so, one promotes one's own sect and benefits another's sect. By doing otherwise, one injures one's own sect and also harms another's sect. For one who honours one's own sect and condemns another's sect, all through attachment to one's own sect. -Why? In order that one may illuminate one's own sect."

"In reality, by so doing one injures, more assuredly, one's own sect. Concourse is therefore commendable -why?- In order that they may hear and desire to hear (further) one another's *Dharma*. For this is the desire of the Beloved of the gods, -what? That all sects shall be well informed and conducive of good. And those who are favourably disposed towards this or that sect should be informed: "The Beloved of the gods does not so much think of gifts and honours as, - what? - As that there may be a growth of the essential among all sects and also mutual appreciations."

"For this end are engaged the Dharma-Mahamatras, Superintendents of Women, the Vajra-Bhumikas and other bodies (of officials). And this is its fruit - the exaltation of one's own sect and the illumination of *Dhamma*."[6] उन्नति, प्रशंसा.

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In such an early age of the history of mankind, when the half of the world was still uncivilized, tolerance (specially religious tolerance) attained its highest degree in Buddhist culture.

Asoka himself was a Buddhist; but he was impartial to all religious sects. So much so that some Western scholars still doubt whether he was a Buddhist.

Tolerance was practised by the Buddhist to such an extreme point that they used to forgive even those miscreants who destroyed the images of the Buddhas, the relics and even the Good Law. They say:

"These acts do not hurt the Buddhas or the Bodhisattvas. Therefore it is not meet for us to be angry with the outragers."[7]

Buddhists look upon enemies as their own mischievous children. Neither do they get angry with them nor do they cherish any spirit of vengeance for them. They firmly believe that their boundless love for enemies will ultimately change them.

Their tolerance reached the last degree when they bore the pain of crucifixion* and that of their body being torn into pieces. Even then they poured out love for those who hurt them.[8]

Ancient India was indifferent to history. She kept no scientific or methodical records of events that were full of glory. Fragments of history jumbled up with stories are occasionally found in the *Puranas, Jatakas* and *Avadanas*, etc.

But sometimes our literature is silent about events that took place during a long period covering centuries.

From the beginning of the Christian era, till the 12th century A.D., hundreds of Indians went to China and the Chinese came to India. The Indians and the Chinese translated jointly as well as separately, miscellaneous Indian works into Chinese. Indians wrote even original works in Chinese.

The history of this glorious interchange of culture is known only from the records of China which are preserved carefully.

In Indian literature, both in Sanskrit and Pali, there is no where any trace of it, our literature is silent about this long history of twelve hundred years and of similar ones.

We come to know of a great Buddhist Saint who, not only forgave his assailant but helped him to escape.

This saint is Deva or Aryadeva, the great expounder of the *Sunya* doctrine.

* The kind of crucifixion practised at that time is described as follows: "The iron spikes pierced through the hands, two through the feet; and one through the heart." *The Asokavadana*, p. 46.

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He was stabbed while he was absorbed in meditation in a lonely forest. When he was at the point of death, he advised his enemy to flee away in the guise of a monk. With this end in view he offered his assailant a pair of his robes and the begging bowl."[9]

There were such noble men and women among the followers of the Buddha; they practised in their lives what they preached.

The Buddhist considers the whole world as one single unit. If a particular limb grows or develops without the whole body being developed, that is not a good sign; that is a desease.

Therefore, if one wishes to develop some undeveloped limbs, he must develop the body as a whole.

Hence the whole body - the whole world is to be developed, is to be nourished, is to be protected.

"As you protect the hands, the feet, etc., assuming them to be members of one body, you should, in the same way, protect all living creatures, as part of one whole."

"As the suffering of the hands, feet, the head, etc., is considered by you, not isolated but integral, so the sufferings of the whole world is to be considered as integral."[10]

Buddhists believe that the Buddhas are seen in the form of sentient beings in this world. How can one disregard them? If one really loves the Buddhas, one must love the sentient beings, honour them, serve them.

"So, be a helper to the helpless, a guide to the wayfarer, a boat, a bridge, a dam to those who desire to cross over to the other shore.

Be a medicine to the sick, their physicians. Attend on them until they are healed and made whole.

Be a lamp to those who need a light, A bed to those who need a bed, A servant to those who need a servant.

Stay behind till the very end, until all sentient beings are liberated."[11]

चेतन

Even the enemy is to be served, honoured and worshipped like the Good Law. Why?

"Forgiveness is the highest virtue. It leads to Buddhahood. Attainment of this is not possible, if there is evil-doer or enemy of mine. He, by doing harm or his attempt to do harm to me benefits me by giving me the great opportunity of practising this highest virtue of forgiveness."

"If he had not done harm or had no intention of doing harm, if he had tried to do good to me, would it have been ever possible for

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me to have any ill-will for him, or would there have been any question of forgiving him?"

"My forgiveness is evoked precisely, because he had done harm or has evil intention of doing harm. Thus, like the Good Law, he leads me to Buddhahood and so like the Good Law, he is to be honoured."[12]

"Even if the sentient beings who are as immeasurable as the sands of the Ganges, cause all sorts of evil, the mind is without ill-will; in the same way, even if they do me, all sorts of honour, the mind is not moved to delight."[13]

Buddhists aim at equal distribution of wealth, in society. Not only material wealth, but also intellectual or spiritual wealth.

A society where a few only are educated or morally elevated and the rest are ignorant or morally degraded requires a thorough change.

Buddhists raise such questions on behalf of the common man.

"He is learned. He is virtuous. But what is that to us. They are of no use to us. What does society gain from him?

"He is honourable, healthy and happy we are low, weak and unhappy. Deprive him of his honour, of his rank, of his happiness. Make him share others' suffering."[14]

So we see, that to a Buddhist, wealth, knowledge, virtues and the like are of no use, if they are not shared by all the members of the community. And that community is a world community, made up of every human being of the world.

Buddhists have introduced a very strange spiritual Discipline which they called - "*paratma-parivartana*". It is "exchange of one's 'self' with that of other".

He who is honoured, learned and virtuous, who possesses a spotless character should practise this Discipline *(sadhana)*.

He should exchange his 'self' with one who is the most despised and degraded in society.

After such an exchange he should strive to uplift "himself".

This is a peculiar Spiritual Discipline (*sadhana)* practised by the Buddhists of the mediaeval age (about the 7th century A.D.).[15]

Their tender heart was full of compassion for the lowliest and the lost. They came down from their elevated position to the ground, lifted on their shoulders, - like their own children, - those who were in the dust.

Religious tolerance of Buddhist is remarkable. In ancient India Buddhists lived in harmony with the Vedists, Sevaites,

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Nirgranthas (Jains) and the Ajivikas. In China, they live in the same family with the Shintoes.

No Buddhist king ever persecuted members of other sects. All sects had equal rights in the kingdom of Buddhist kings.

The religion of "Universal Love (maitri)" is broad enough to give shelter to all mankind.

REFERENCE

1. "They are pure from their very birth. They are all equal. Nobody is high or low.... Let all human beings come to me from all quarters." *Rigveda*, 5.59.6.
2. Cf. *Sutta-Nipata*, 1.8.7, *Siksasamuccaya*, p. 287, p. 19. p. 146.
3. Ibid., p. 19. pp. 212–3.
4. Cf. Rock Edict II
5. Separate Kaling Edict, I & II (XV, XVI).
6. Rock Edict VII, R.E. XII.
7. Bodhicharyavatara, 6.64.
8. *Siksasamucaya*, p. 187.
9. Vide Chinese Catalogue by B. Nanjlo, No. 1462, No. 1340.
10. *Bodhi*, L.91.
11. Ibid. 2.7.21.
12. Ibid., 6.102–III.
13. *An Outline of Principal Methods of Meditation* (Chinese), Cf. V.B. Annals, Vol. III, p. 147.
14. Bodhi, 8. 141–61.
15. Ibid. 8. III–120.

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29. Creation of Peace and Harmony

Mrs. Basanti Devi Bajracharya

In the context of the various currents and cross-currents of political, social, economic and military forces which are moving the world today towards violent means of pursuing desired ends, the most essential thing to achieve before we can set in motion another force greater than all these and be able to use and canalise it into a movement that will have strength enough for mankind along the highroad not only of physical efficiency and sufficiency but also the happiness of mind and the higher qualities of life, is clear: this will be to create a sublime moral climate.

(Without the deep and sure foundation of morality, it will be impossible to build a self-sustaining, an enduring edifice of peace in the world;) what we build with physical materials will last only a physical edifice which will, in course of time, be rocked with physical violence, and the more so now than ever before, because of the gains in nuclear physics, the gains in the knowledge of chemical science which men of the highest scientific knowledge and training are willy-nilly harnessing not for economic benefits alone, not even mainly for improving the standard of life among the masses; but under impulsions from unscrupulous leadership, those overwhelming gains in science are more and more being utilized to arouse fear among possible rivals in the 'rat-race' and, in the extreme analysis, to eliminate them, because science today has assumed such enormous, such Gargantuan proportions that even if its user wanted only partial destruction, he cannot but bring about a more or less complete extinction of whatever or whomsoever he tries to harm with, of course, similar enormous deadly possibilities for himself and his supporters.

This enormous risk attendant on scientific development had been seen and noted my many of the wisest persons in the family of

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mankind throughout the ages. Gautama Buddha again and again, while preaching to his disciples, emphasized the importance of love in the elimination of fightings and of war, and the creation of peace and harmony on earth. In resounding words, He said, "Hatreds do not cease through hatreds; through love alone, they cease. "After all, hatreds leading to war are first created in the minds of men; and if war is to be eliminated, it is from the minds of men that it must be first eliminated. (*Dhammapada, V.5*). One act of hatred, and so 'ad infinitum' each succeeding hatred gathering increased momentum, so that finally it grows into nothing less than a war. If the "chain re-action" which has thus been set up is to be cut away, the surest way is to do so by introducing love into the chain; and then the iron chain simply melts away.

Four of the higher meditations in Buddhism deal with, in a clear manner, Contemplations on the four Infinitely Sublime States which have been called "The Four *Brahma Viharas*". Each one, in order to be worth its weight, has to be a "Paramita" — a thoroughness, a cent-per-cent quality. The first is "*Maitri*" (loving kindness) not only for all mankind but for the whole of animate creation. "*Maitri*" or "*Metta*" has been defined as the sincere wish for the genuine welfare of all living beings without exception. "Just as a mother protects her only child even at the risk of her own life, even so one should cultivate boundless loving kindness towards all living beings" is the advice of the Buddha. It should be noted, however, that it is not the passionate love of the mother towards her child that is emphasized here but the sincere wish for its genuine welfare. "*Metta*" is not political brotherhood, or even religious brotherhood. Owing to the still unfortunate limitations of so-called religious brotherhood, many human persecutions and cruelties have taken place. If, on account of religious views, people of different religions cannot meet together fraternally, then surely the ministrations of the great world teachers have failed miserably. "*Maitri*" transcends all these kinds of narrow brotherhood. It is limitless in scope and range. "*Metta*" has to be extended in equal measure towards one's own self as towards friend, foe and neutral alike. If all warlike nations could be prevailed upon to substitute this spiritual '*Maitri*' for the destructive weapons of materialism and govern the world not with might and force but with right and love, then only real peace and happiness will be ensured in the world.

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The second virtue that sublimates man is "*karuna*" (Compassion). It has been defined as the quality which makes the hearts of the good quiver when others are subject to suffering or that which removes the sufferings of others. It is Compassion that compels one to serve others with altuism. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return not even gratitude. Like "*Metta*" "*Karuna*" (compassion) should also be extended without limit towards all suffering and helpless creatures including dumb animals.

The third sublime virtue is "*Mudita*". It means not only sympathy but sympathetic appreciation or appreciative joy which tends to destroy jealousy, its direct enemy. One devastating force that endangers our whole constitution is jealously. This has to be rooted out. One religion is jealous of another religion, one part of the glove is jealous of another part, one institution and so on. This is the very reason why individuals and groups should practise "*Mudita*" if they wish to sublimate themselves and become truly happy.

The fourth sublime state is the most difficult and the most essential, in fact, the other three Sublime states lead up to it. It is called "*Upekshya*" or "*Upekkha*" (Equanimity). Loss and gain, fame and infamy, praise and blame, pain and happiness are the eight wordly conditions that affect all humanity. Most people are perturbed when affected by such favourable or unfavourable states. The Buddha says that he alone is wise who, amidst such vicissitudes of life, stands unmoved like unto a firm rock, exercising perfect equanimity.

The great need today is of matching moral standards with the standards of education. Merely informative knowledge and aggressive attitudes of mind are unfortunately bringing so much mud into the minds of the so-called educated, the so-called elite that they have not only no peace of mind for themselves but they are generating restlessness among the masses who follow their lead. This is a sphere in which Buddhism might infuse and lend a really worthwhile contribution.

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30. Thinking, Concentration, Meditation

Bhikkhu Kaun Shibuya

Human beings think,

We can say in any moment of our life we never cease to think, nor we can never stop thinking. Our life is the continuity of thinking; reading, writing, talking, eating, walking, even sleeping cannot be performed without thinking. We can say that human beings are spiritual beings that have psychic function to think, judge, and know. We must recognize that human beings are not remarkable for their physical capacity, but for spiritual superiority with which they have survived the evolutional competition of striving for the life.

Then what is thinking?

Thinking is the life itself. But our ordinary daily life activities are not the ultimate stage of thinking. It seems that our daily life activities and thinking are well harmonized, and we do not feel any annoyance in our sensing, perceiving, recognizing, and judging process and action. In ordinary conditions this procedure can work smoothly as it is programmed. There will be no problem if any matters do not block the natural procedure of our action. But there happens sometimes such a big event that overwhelms us. Just in confusion and suffering we must grope about. Actually this world is full of clash and contradiction for all the sentient beings who can not judge perfectly. Such confusion will be removed only from perfectly recognizing personality. And the happy land will appear when everything is recognized clearly as it is.

We have eyes, ears, nose, tongue, body and mind. We can see, hear, smell, taste, touch, and recognize as our sense organs do and as sense objects come to contact with them. Provided our sense organs have no defects, it is true that we can perceive exactly as they are. But still we are not free from contradiction and duality.

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Why? Because we see with our eyes that is the product of our *Karma*. If we continue to see through our physical eyes, we will never be emancipated from duality. Then do we have any other eyes? Yes, that is thinking which can see inside of the things.

Thinking is concentration; that is reducing our action to smaller extent; that is to control our action, breathing sensation, and consciousness. We can get clear insight, focusing our physical as well as spiritual energy. Then how we control our physical and spiritual energy ? We can control them by the posture, abdominal breathing, and non-thinking mind. Posture means *Padmasana*, that consists of fully crossed legs 1), *Mahamudra* . . 2), stretched spine. . . 3) kept in chin . . . . 4), tongue on the upper palate . . . . . 5), closed teeth & lips . . . . . 6), open eyes . . . . . 7). When this posture is realized we can enjoy perfect, natural, automatic, and clear abdominal breathing. That restores us to the perfect condition of all body, breathing and mind. We see the true self that is clear without perception, that does never collapse, that is ever refreshing. First to regulate our posture, the second to regularise the breathing and finally to attain the perfect oneness. This is the ultimate stage of all meditations where all questions are dissolved to regenerate. to self-illuminate, and radiate. This is the light for all beings which are suffering in duality, contradiction, and confusion.

May the light of the Buddha reach all beings:

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31. Pali Tipitaka and Applied Bibliotherapy

Dipak K. Barua

The *Pali Tipitaka* or 'Threefold Basket' consisting of the *Vinaya Pitaka, Sutta Pitaka,* and *Abhidhamma Pitaka* is the sacred Canon of Thervada Buddhism. In the present paper I like to point out that apart from the ethical, philosophical, religious and doctrinal importances, the Pali Canon is equally significant from another practical point of view.

As mental diseases are now rapidly increasing among the people throughout the world, psychiatrists and librarians alike are thinking today to ease the diseased human minds with the help of guided and systematic study, technically called Bibliotherapy, which is defined as "the use of reading materials as therapeutic adjuncts in medicine and psychiatry; also guidance in the solution of personal problems through directed reading" or "the employment of books and reading of them in the treatment of nervous diseases."

In this sense, applied bibliotherapy is the conscious and deliberate use of reading materials and or guidance of the patients' use of reading materials for the purpose of furthering or supporting the therapeutic programme as a whole as it relates to a particular patient or, in some cases, to a more or less homogeneous group of patients. As to the field of operation of bibliotherapy, we find that since the Second World War the concept of the librarian as the specialist whose responsibility is to bring books and people together for therapeutic reasons has gained acceptance; and with the development of the behavioural science, bibliotherapy, as one of the adjunctive therapies and as 'pharamacy of the intellect', has evolved into a valuable technique in mental health, a process of self-renewal, of building up, and of support in the programme of rehabilitation.

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Thus bibliotherapy manifests all the qualities of that special endeavour which may be called 'readers guidance', still it is not 'readers guidance' wholly. Inherent in the application of bibliotherapy are the dynamics of psychotherapy, yet it is not psychotherapy in the strict sense of the term. On the other hand, it is a therapeutic technique involving selected reading which serves as an adjunct to psychotherapy. So the application of bibliotherapy to the mental ill patient, to patients in general hospitals, to persons in correctional institutions, to children, and to persons in other special areas should be taken into consideration separately. In bibliotherapy selected readings, not only psychiatric but also great literary masterpieces which contain 'sublime truths' of psychiatric significance, are recommended and given out. But the use of bibliotherapy in private practice is very much different from that which is possible in a hospital setting. Indeed only rarely in private practice there will be the possibility of sufficiently close working relationship between the therapist and a librarian to provide the basis for a team approach to bibliotherapy. It may be mentioned here that bibliotherapy, while most frequently evoking a hospital picture, may also be of value in prisons and correctional homes.

The underlying concept of the use of books to ease a disturbed mind may also be traced in both the Brahmanical and Buddhist texts. As for example, the *Srimadbhagavadgita* which contains the highest esoteric doctrines of the Brahmanical religion is aimed at removing the mental depression and hence it may be called the 'Book of mental strength'. So also in the *Vinaya Pitaka* of the Sarvastivada School of Orthodox Buddhism it may be witnessed that the *Atanatiya Sutra* of the *Dirghagama* belonging to the Sanskrit *Sutra Pitaka* is appointed for the consolation of the sick persons. Further, in the Chinese rendering of the *Samanta Pasadika*, a commentary on the *Vinaya Pitaka*, which may be identified with the No. 1125 of the Nanjio's *Catalogue*, it is recorded that 'if the king of the country, or any of the great alms givers *(mahadanapati)* of the locality are sick, they (i.e. members of the family of the ill persons) send men to the temple and request the *bhiksus* to recite incantation for them; (then) the *bhiksus* recite for them the *Atanatiya Sutra.*"

From the point of view of the bibliotherapic aspect of librarianship the Pali *Tipitaka* may be utilised for the benefit and welfare of mankind.

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In practice, bibliotherapy with the help of *Pali Tipitaka* may be conducted through a phased programme. At the primary stage when the patients are mentally disturbed very much and have lost all hopes, they may be treated by the bibliotherapist or librarian with the gradual assistance of the following Pali texts of the *Tipitaka:*

(1) *Khuddakapatha* with its *Mangala Sutta* which enjoins not to serve the unwise but to attend the learned and to offer gifts to those who are worthy of worship, to have a mind unshaken by success and failure in life, to be free from sorrow and impurity, and the like; *Ratana Sutta: Tirokudda Sutta; Nidhikanda Sutta;* the *Metta Sutta* which notes that an individual should be diligent, straight forward, upright, obedient, gentle and amiable. (II) The *Dhammapada,* especially its *Appamadavagga, Chittavagga, Jaravagga, Buddhavagga,* and *Brahmanavagga,* which in lucid Pali verses include some basic ethical tenets of Buddha. (III) The *Suttanipata* with its five *vaggas*, namely, *Urgavagga, Chullavagga, Mahavagga, Atthakavagga,* and *Parayanavagga,* and particularly, the *Urga Sutta, Dhaniya Sutta, Khaggavisana Sutta, Vasala Sutta, Metta Sutta, Vijaya Sutta, Muni Sutta, Ratana Sutta, Mahamangala Sutta, Kimsila Sutta, Dvayatnupassana Sutta, Kama Sutta, Kalhavivda Sutta, Tuvataka Sutta,* and the *Vatthugatha* of the *Parayanavagga.* (IV) The *Vimanavatthu.* (V) the *Petavatthu,* (VI) the *Jataka* or the birth stories of previous existences of Buddha as Bodhisatta, and (VII) the *Chariyapitaka* which is a collection of 35 *Jataka* narratives in verse illustrating the modes in which the Bodhisatta practices the cariya or conduct. And (VIII) the *Apadana* which is an anthology of legends composed entirely in verse. I suppose that with the study of these Pali texts either personally or along with other persons, the mentally diseased ones may have mental comfort which is required at the very initial stage of the treatmept through the books. I further recommend, at this stage, the study of the *Paritta* or *Mahaparitta* which is a collection of the Pali canonical texts for popular magical use. The term '*Patritta*' signifies the protection from the evil spirits; and hence we get words like '*Paritta*' or 'the magical cord' tied on the wrist as an amulet and '*parittam karoti*' or 'he performs the magical ceremony. In Sri Lanka such *Paritta*-ceremonies which are performed on various occasions, such as the building of a new house, death, illness, etc. are still vogue. On these occasions the texts collected in the *Paritta* are recited. There are altogether 28 pieces, of which seven are taken

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from the *Khuddakapatha* which appears to be a predecessor of *paritta*. In Burma the *Paritta* is still held in high esteem by the lay people. But it not known when as a distinct Pali text *Paritta* was compiled. It is said that Buddha himself taught the 'Snake Charm' to his disciples to completely envelop the snakes with one's spirit of benevolence, so that it may not do any harm to any persons. The *Milindapanna* has also mentioned that the *Paritta* was taught by Buddha. We find that of the six texts which are cited as examples in this book five are collected in the *Parita*. Also the commentary on the *Dhammapada* relates of a great exorcism, which is performed by Ananda during the lifetime of Buddha by means of the *Ratana Sutta* of the *Suttanipata*. Hence the study of the *Paritta* may also supply solace and mental strength to the psychologically depressed and disturbed patients and encourage them to perform benovolent activities in the future. At this stage I also suggest the reading of the seven sacred Pali texts or *Dhamma-paliyayani* recommended by king Asoka for repeated study and meditation by the Buddhist monks, nuns, male and female disciples, namely, *Vina-samukassa* or the *Sigalovada Sutta* of the *Dighanikaya*. *Anagath-bhayani* or the Sutta No. 78 of the *Anguttaranikaya*, *Muni-gatha* or *Muni-Sutta* of the *Suttanipata*, and *Laghulovada musavadam adhigichya* or the *Raghulovada Sutta* of the *Majjhimanikaya*. These texts as mentioned by Asoka contain Buddha's admonitions and discourses to his disciples. Through the study of these texts a mentally diseased person may regain psycholigical strength and attain to mental equlibrium.

But at the second stage when the patients are to some extent in a controlled state of their mental illness, they may be advised to read a bit serious type or the *Tipitaka* texts. Now they may find interest also in elementary Buddhist philosophy and psychology and through the study of some philosphical texts they may regain more or less their mental balance. At this point, I shall suggest the reading, the gradual manner, of the following texts:

(I) The *Brahmajata Sutta*, *Samannaphala Sutta*, *Ambattha Sutta*, and *Mahaparinibbana Sutta* of the *Dighanikaya*. (II) The *Mulapariyaya Sutta*, *Bhayabherava Sutta*, *Vatthupama Sutta*, *Mahasihanada Sutta*, and *Ariyapariyesna Sutta* of the Majjhimanikaya; (III) the *Mara Samyutta*, *Brahmana Samyutta*, *Rahula Samyutta*, *Khandha Samyutta*, *Ditthi Samyutta*, *Salayatana Samyutta*, *Bojjhanga Samyutta*, *Satipatthana Samyutta*, *Anapana Sam-*

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yutta, and *Sacca Samyutta* of the *Samyuttanikaya;* (IV) the *Navaka-Dasaka* and *Ekasa-nipatas* of the *Anugttaranikaya.* It should be noted in this connection that the *Patimokkha* and the *Mahavagga* as well as the *Chullavagga* of the *Khandhiaka* may be prescribed for reading both at the first and second stages according to the necessities of the mentally disturbed or ill persons.

On the other hand, at the third or final stage, if bibliotherapy is practised continuously, the patients may be more able to pacify their disturbed minds and may control their mental actions. Now, their minds become ready for more serious and higher study of the ethico-physiological texts of the *Tipitaka.* Their minds may gradually reach a higher level and may not be satisfied with the ordinary books. Hence at this stage, I shall recommend the reading of the following Pali canonical books in due order for constant study by those patients.

(I) The *Niddesa* of the *Khuddaknikaya,* which includes a detailed explanation by Sariputta of the 33 *sutta* belonging to the last two *vaggas* of the *Suttanipata,* from the *Kama Sutta* to the *Khaggavisana Sutta* (II) the *Patisambhida magga* of the *Khuddakanikaya,* which presents an analysis of various concepts, knowledge, heresay practice of breathing in meditation, and the like. (III) the *Kathavattu* or the Book of Controversies. (IV) The *Dhammasangani* or the Enumeration of the States. (V) The *Patthana* or the Book of Causes, mentioning the twenty-four casual relations. (VI) the *Vibhanga* which deals with the fundamental conceptions and truths of early Buddhism. (VII) The *Puggalapannatti* which stated merely the Buddhist position with reference to the question of soul. (VIII) The *Dhatukatha* or the Discourse on Elements and (IX) the *Yamaka* which deals with the matters of psychological, ethical and philosophical import. As already said, bibliotherapy through the Pali *Tipitaka* may be commenced with the texts of the *Khuddakanikaya* of the *Sutta Pitaka* and it may be continued with the discourses compiled in the *Digha Majjhima-Samyutta* and *Anguttaranikayas,* and the treatment may be concluded with a few philosophical texts of the *Khuddakanikaya* and the seven texts of the *Abhidhamma Pitaka.* Some of the selected portions of the *Vinaya Pitaka* may be recommended both at the first and second stages according to the acuteness of the cases. We also find that *Suttasamgaha* or the Collection of the *Suttas, Nettipakarana,* also called the *Netti* or the

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Book of Guidance, *Petakopadesa* or the Instruction on the *Pitaka* or the *Petaka,* and the *Milindapanha* or Questions of Milinda are thought in Burma to belong to the 'Canonical' *Khuddakanikaya.* So the utilisation of these books may also be considered at certain stages of bibliotherapy. The *Suttasamgaha* as well as the *Milindapanaha* may be prescribed for the first stage, while the *Nettipakarana* and the *Petakopadesa* may be utilised at the second stage of the treatment of mental diseases through the *Tipitaka.*

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32. Theravada School and Non-Vinaya Buddhism in Japan

Riri Nakayama

On this auspicious occasion to celebrate the 2600th anniversary of the Lord Buddha's Birth, I would like to comment on the Non-*Vinaya* Buddhism of Japan comparing it to the austere *Theravada* Buddhism of Southern Asia.

The Indian *Bhikkhus* who introduced Buddhism into China in the first century probably wore yellow robes according to the *Vinaya*. The number of Buddhist monks and nuns in China increased formidably in and after the fourth century and the State gave official posts to some *Maha Theras*. They appointed Abbots charged with the supervision over many monks and nuns in various parts of the land. As a result, Chinese Buddhist robes became gorgeous uniforms designed to show the dignity of monks holding supervisory posts. This idea of dignity of monk conformed with the public taste. Eventually even the ordinary monks began to wear similar clothes, at the Buddhist ceremonies and functions. This practice was introduced into Japanese Buddhism.

In most Buddhist sects in Japan, it is very difficult to find either *Bhikkhus* or laity observing *Sila* or *Vinaya* which is vital to Theravada Buddhism. *Sila* is stated to be foundation of goodness and the way to supreme happiness. It may sound strange, but modern Japanese Buddhism is non-*Vinaya* Buddhism.

Mahayana Buddhism was brought from India with complete Sila and *Vinaya* in China from where it was imported to Japan in the 6th century. Japanese Buddhism until the Restoration of the 19th century had kept the Theravada *Vinaya* to some extent.

In 13th Century there was a big political and social turmoil causing deep unrest among the people of Japan. Then a king of religious reformation was started by St. Honen and St. Shinran

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who founded Pure Land sects, i.e., Jodo and Jodo Shin respectively. These lay stress on the devoted faith in the immense benevolence of Amita Buddha, who sent the Lord Buddha to this world. It was depicted in the *Sukhavativyuha Sutra* of Mahayana Buddhism. The *sutra* relates:

"Once Lord Buddha was on the Vulture Peak of the city of Rajagriha, surrounded by many disciples such as Sariputra, Maudgalyayana, Ananda. Lord Buddha narrated the 48 compassionate vows of the Bodhisattva Hozo Dharmakara, in an infinite time of the past, being moved deeply by the sufferings of mortal creatures. Bodhisattva Hozo laboured for long aeons and accomplished all of his vows, attaining enlightenment and became Amita Buddha 10 *Kalpas* ago. The Amita Buddha established the spiritual Land of Bliss and Enlightenment to accept universal beings at the end of their mundane life. Lord Buddha appeared in this world as an incarnation of Amita Buddha. Hence Lord Buddha's narration of *Sukhavativyuha* doctrine. Among the 48 vows, the most important one is that all beings should be born in my land of enlightenment when they recite the name of Amitabha, *Namo Amita Buddha*, with sincerity and truthfulness."

According to *Sukhavativyuha sutra* people came to learn that recitation of Amita Buddha's name guaranteed one's salvation. The founders of Pure Land Sects repudiated self-induced efforts to gain enlightenment through introspection into our corrupted natures.

St. Shinran, the founder of Pure Land sect, said: "With our evil natures hard to subdue, our minds are like asps and scorpions. As the practice of virtue is mixed poison, we call mind false, vain practice." On the verge of his disappointment, he confessed his supreme delight:

"*Tathagata* is *Nirvana. Nirvana* is called Buddha nature. Unable to realize enlightenment in the land of mortals, we will attain it in the land of Amitabha."

And again, "O how happy I am. My mind is established on the Amita's Enlightenment land by Amita's compassionate vow. Happiness abounds, reverence grows deeper, I am only mindful of the depth of Buddha's grace, and I am not ashamed at the ridicule of men."

The Pure Land faith based on the recitation of Amita Buddha's name as proclaimed by the founders evoked from the common people a formidable response of bewilderment and uneasiness in the turmoil of inland wars of the 13th Century.

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St. Shinran counted Nagarjuna, in South India in the 2nd Century, the father of Mahayana Buddhism, as first progenitor of the Pure Land faith, through his *Dashabhumika vibhasha Shastra*, Commentary on the *Dashabhumi* Chapter of *Avatanaaka Sutra*. Nagarjuna's doctrine was a deep and difficult philosophy, directed towards the training of *Bhikkhus* of a high spiritual capacity. But he also admitted a Chapter on "Easy Practice." He said that the trust of the Easy Practice was none other than that of Amita Buddha doctrine. He compared the easy recitation of the name of Amita Buddha to sailing on waters in a boat while the Difficult Practice was equalled to travelling by land on foot.

The next in succession was Vasubandu of the 4th Century, in North India. He was known as a profound scholar of *Sunyata*. He propounded a school of the Vijnaptimatra, where as he dedicated his whole-hearted faith to be reborn in the Amitabha's Land of Enlightenment. *Sukhativyuha*, by the easy practice of pious recitation of the Amita Buddha's name. In the first Stanza of his *Sukhavativyuha Upadesa*, a treatise on the Pure Land, Vasubandu writes that he single-heartedly put trust in the Amita Buddha of Boundless Light.

After Vasubandu of India, Saint Shinran counted Tan-Lnan (476–542 A.D.), Tao Cho (562–664) and Shan-Tao (613–681) of China. Then, as the sixth successor Genshin (942–1017), and the seventh Honen (1133–1212), Shinran's own devoted teacher and co-founder of the Pure Land sect in Japan.

The Pure Land doctrine and faith has developed through centuries of Japanese history and provided a strong influence on Japanese Buddhism with innumerable followers, with its two main temples namely the East and the West Honganji at Kyoto. They are huge temples and the largest wooden buildings in the world. The Pure Land sect has more than 20 million followers and occupies a very important position in Buddhism of Japan.

Pious recitation of the name of Amita-Buddha is pronounced in Japan as *'Namu-Amidabuttu'*. It is a common practice of Japan Buddhists and is not restricted to followers of the Pure Land sects. The followers of the Pure Land sects devote themselves to Amitabha and Lord Buddha, regarding them as their invisible, benevolent parents. Saint Shinran says:

"Lord Buddha and Amita Buddha
Our father and our mother are.
They work out means, and awaken
Our faith, which none can bar or mar."

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The Pure Land of *Nirvana*, with eternal peace of mind of contentment is presented in a popular form to the laity just like *Deva loka* in a descriptive manner so that they can understand the pleasure of attaining *Nirvana*. But Shinran wrote that Amitabha had no visible form. In *Theravada* Buddhism, it is said that one can experience the pleasure of *"pecca sagge pamodati"* when he dies. This view is similar to the belief of followers of the Pure Land Jodo sects of Buddhism, it is considered ideal to attain enlightenment in this world, and it is said that many Therans and Theris attained the enlightenment of *Nirvana* and became *arahats* while they were alive.

This view is also evident in *Chattari samannaphalani* described in *Digha Nikaya*. The first stage is *sotapanna*, till a *bhikkhu* who would attain enlightenment as an *arahat* while travelling between this world and heaven for seven times, trying to free himself from three kinds of evil passions. The second type is *sakadagamin* who can attain enlightenment by returning to this world once more. The third is *anagamin* who is reborn in the next world and attains enlightenment there and does not return to this mortal world of transmigrations. The fourth is an *arahat* who frees himself from the evil passions by practicing strict *sila* and proves the enlightenment of *Nirvana* in this world.

Followers of the contemporary Jodo sects in Japan hold a pious belief that they will be able to live an eternal and blissful life in the Amitabha's Pure Land of enlightenment in the next life. The doctrine of the Pure Land sects and that of Theravada completely agree with each other on the point that the final goal of life is enlightenment.

The question is that, unlike in Theravada, we, the followers of the Pure Land sects, do not forsake the world observing *Vinaya* but admit a secular life. We firmly believe that praying for the benevolence of Amitabha and reciting Amita's name are the one and only way for us lay Buddhists, including priests, who are bound to earthly passions, to attain the enlightenment of *Nirvana* by being reborn in the Pure Land of Perfect Bliss.

Those who pray to Amitabha believe that they are avinivartaniya and are assured of rebirth into Amita's Pure Land. Because of this belief, they recite Amita's name piously not only to attain *Nirvana* but also to express their gratitude for attaining enlightenment through his benevolence.

Buddhanussati is often mentioned in the *Ekottaragama sutra*.

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At the Jetavana Vihara, Buddha told *bhikkhus* to devote themselves to mastering *Buddhanussati* and taught them the tenfold prayers. King Prasenajit, the first layman sitting close to Lord Buddha spoke to the Enlightened one about the six virtues of Sakyamuni Tathagata. He said that, because of the six virtues, even those who commit sins for instance by speaking ill of others, can be delivered from the three evils and reborn into heaven at the moment of death if they perform *Buddhanussati*, Lord Buddha approved of his view.

This view very closely resembles to the idea of our Pure Land faith in Japan that even a wicked man or a common mortal in bondage to his earthly passions can realise the birth in Land of Enlightenment if he believes in Amita Buddha and chants his holy name.

Prasenajit, who was the same age as Lord Buddha, was a king of Sravasti in Kosala and by no means a *bhikkhu* who observed *Vinaya* like Sariputra and Maudgalyayana. His confession quoted in the Theravada sutra is very impressive to us followers of the Pure Land doctrine who lead a secular life.

We are living the life of neither monks nor *Bhikkhus* and therefore, cannot expect to attain enlightenment and enter *Nirvana* either in this world or in the next from the viewpoint of the Theravada. We are indeed ignorant people who have no hope of our own deliverance and are destined to go to *Naraka,* according to the confessions of Saint Honen and Saint Shinran, founders of the Jodo Pure Land sects. However, we feel relieved to find the Buddha's benevolence in the *Theravada sutra* of *Ekottaragama* toward the devoted laity, that comprises both the virtuous and the sinful.

On the other hand in the *Mahayana sutra* of Amitayurdhayana. Buddha clearly teaches that, if a foolish person who led a foolish life and committed such as the five deadly sins or the 10 evils and be unable even to perform *Buddhanussati* on his deathbed because of the agonies of death, he may recite the name of Amitabha, only 10 times with his whole heart, his grave sins can be redeemed and he can enter the Pure Land of *Nirvana* instantly.

The Theravada suttas teach you to offer silent prayers to Buddha, but there are few instructions to recite the Buddha's name in all reverence. In reality, however, *Theravada bhikkhus* chant "*Namo Tassa Bhagavato Arahato Samma Sam Buddhassa*" without

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fail when they worship Buddha image. We followers of the Pure Land sects are used to humming in low voice the name of Amita Buddha not only when we worship Amita Buddha in the temple, but at any time of daily life whether sitting, walking, standing or lying. I believe, therefore, that our recitation of Amita Buddha's name has some similarity to *"Namo Tassa"* practice by the Theravada *Bhikkhus* and laity.

As a Buddhist priest of the Non-*Vinaya* Buddhists of Japan, I am next to none to offer my deepest respect to the *Theravada Bhikkhus* of Southern countries, as I deem them as Sariputra, Maudgalyayana and Ananda in the degenerate age of the modern world. We would appreciate very much if the *Theravadins* sympathize with us who are incompetent and unqualified to observe strict *Vinaya*, which is the royal way to blissful enlightenment and who are obliged to cling to the absolute faith in the invisible but compassionate Amita Buddha taught by the Lord Buddha in the *Sukhavativyuha sutra* of Mahayana.

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33. Mongolian Commentaries on Philosophic Works by Indian Great Panditas

Prof. Ch. Jugder

Since the end of the 16th century Buddhism was greatly spread once again in Mongolia and it made powerful influence upon her spiritual life.

In Mongolia Buddhism was spread as its great wheel form, lamaism. Buddhism that had taken deep ground in Mongolia developed many a branch of knowledge in particular philosophy.

Since the second half of the 17th century Buddhist philosophy was systematically studied in Mongolia. Among a great number of Buddhist institutes in Mongolia the most popular was the Gandan Buddhist University. At this university, besides the Buddhist philosophy, natural sciences were taught. At Gandan the spiritual life was conducted in a form of lively discussion Great Buddhist cultural figures of Mongolia all were graduates from the Gandan Buddhist University.

It is rather popular in the literature of Europe that Indian Buddhism accepted by the Oriental nomads was unrecognizadly changed. If one throughly studies Tibetan and Mongolian Buddhism and the chief teachings of Buddhism; Buddhism in Various countries at different times was spread in variable forms. But we have to come to the conclusion that, Buddhism has been kept its original base on the whole.

Mongolian lama-scholars have been chiefly made investigations and commentaries on Buddhist teachings, philosophy, logic, psychology and theory of literatue by Indian great thinkers as such Nagarjuna, Asanga. Ariyadeva, Shandideva, Vasabandi, Chandrakhirti, Dignani, Dharmakhirti, Buddhapalita and others.

In this paper I would like to cite just a few from major philosophic works by Mongolian scholars who had made commentaries in Tibetian on works by great Indian Scholars: 'On

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"Sadhabarathaba and Arijanattototra" and others by Nagarjuna, the great philosopher and propagator and leading scholar of "emptiness", the following works made by Mongolian philosopher Agvanbaldan (1767–1864) sems can mgu par byed phi tshings bcad kyi won tan mtha yas par bstod phi pstus don by *Damdin* popular in Mongolia as "*Dzava Damdin* (1864–1937)

1. *dkah pyud byed pa po nid sel ba dan knyab hjig byed pa po cig nid sel bar byed pa.*
2. *dbu mhi bstan bcos shib mo rnam hthag gi hgrel pa*
3. *dhan pyung sags byeg pa po cig sel bar byed pa rnam bshad Iha nm nad prgya sel bhi sman gsig.*

On "*Yogcharabhumishastra*" by Asanga (approx. B.C. IV century) commentaries were made by Mongolian philosopher Dandar Agramb: (end of XVIII) and beginning of XIX)

1. *bstu pa nas pshad bhi sgyes bu gsam kyi rnam grons gsal lun gi sgron me.* by the translator, Tsembel (Guush) (end of XVIII and beginning of XIX century)
1. *byan shi tshul Khrimslehuhl don hgrel bsdus don*
2. *byan sahi bsdus don theg chen t am gyi hjiug nogs* by Agvan khaidub (1779–1858)
1. *byan sahi tshul lehuhi don hgrel bsdus don.*
2. *bsdu ba has bshad phi kun rdsob tu yod tstul gsal tshig gi sgron* me. Also on Ariyodeva's work "*Shatashastra*" by Tsembel Guush. *bashi brgya phi lam bsgrigs thama cad mkhuen par bgrod phi lam vchag-by* Agvankaidub.
1. *dgons pa tri phi tshul byis lam rim tu bsgrigs pa.* by Dzamiyan-garab (end of XVIII beginning of XIX) century)
1. *dbu. ta bshi brgya phi hgrel ps.* On Digna's "*Khetuchakrada-maru*" by Dandar agramba (XVIII century).
1. *phyogs tschos hkhor lo shes phi bstan boos gsal bar byed phi sgron me* by Sodnomjamtso
1. *phyogs chos hkhor lohi hgrel pa phyogs glan dgons rgyan.* On *Dharmakirtis Alambana*-PARAKSHA and SANTANANTRA SIDVHI and others commentaries were made by Dandar Lhkaramba
1. *dmigs pa brtags phi hgrel pa.*
2. *rgyud gshan grub phi hgrel pa.*

Commentaries on *PRAMANA-YARTTIKA* work made Agvan-dorji (XVIII)

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1. *toshad ma rnam hgrel kui hgrel pa ces bya ba las lehi dah pa gnis pa gsum kyis rnam bshad brdsom hphro* by Lubsanbaldan (second half of the 18th century and beginning of the 19th century).
1. *rnam hgrel lehu gnis phi tshing don.* by Agvanbaldan:
1. *rnam hgrel lehu gnis phi tshig don bshad pa rtsom phro.* by Ishbaljir (1704–1788)
1. *tshad me sde bdun kui snin nor.*
2. *gsun rab mdsod kyi sgo brgya hbyed phi Ide mig.*
On Chandrakirti is *"Kadiyamaga-Abatara"* by Agvanbaldan.
1. *dbu ma la hjug phi tshig hgrel.* by Bari Damtsagdorji (1781–1855)
1. *dhu ma la bjug phi hrel bshad* by *Lubsangsamtub* (XVIII)
1. *dbu ma la hjug phi tsahig don kyi hgrel bshad* On Vasubandu's *"Abhidharmakoshkarika" "Panchaskankhanrakarana"* commentaries by Dansangchoinjid *chos mnon phi mdsod kyi dogs dpyod.* by Agvanbaldan *chos mnon phi mdsod kyi dogs dpyod* on Kandragomis *"Shilalekha"* and *"Bhadavana-Ariyamandsu shiradha shuti"* commentaries by Tubdenrabjanba
1. *hjam dbyans kyi bstod hgrel.* by Dandar Lkharamba
1. *slob sprins hgrel pa.* by Agvankhaidub
1. *slob sprins hgrel pa snin gi thur ma.* Also on Shandeva's *Bodhichariyavadara"* commentaries were made by Mongolian great scholars Agvandorji, Choijindorji, Lubsanbaldan, Choiji-Pdser and others
1. *spyon bjug gi hgrel pa.* by Teembel Guush, Agvandorji. Choijinderji
1. *bslab btus kyi hgrel pa*

On Maiteriye's "five teachings" *"Abhisemayalamkara-Prajapaja-topadeshastra"* commentaries by : Chakhar Gebsh. Lubsangchultem (1740–1810)

1. *monon rtogs rgyan gyi hgrel pa* by Agvanbaldan
1. *mnonrgyan gyi tshig hgrel.* and also on *"Dharmadharmatapib-harika"* by Dzava Damdin.
1. *chos dan chos nid hbyed kyihgrel pa.* on *"Mahoganasutratana-trasastra"* by Danzanchoinjid.
1. *theg chen rgyud bla mahi tshig hgrel.* by Tsembel Guushi
1. *theg chen rgyud bla mahi bstus don.* It should be noted that these commentaries were made without leaving the idea and

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made them easy to understand the essense, the most difficult points were explained, proceeding from these commentaries we can make conclusion that Mongolian lama scholars made commentaries on most difficult philosophic works by Indian great scholars which left their influence on the development of Mongolian philosophic thought of that period.

Foreign and our own scholars many a time mentioned about the commentaries made by Mongolian scholars on the philosophic works by ancient. Indian and later Tibetan scholars Not mentioning all that only dwelling on one fact that Academician F.I. Shcherbatsky. In his prefact to the commentary on Dandar Lkharamba's "Attractor of the Wise Mea's Thought wrote that sinc-Dharmakiriti approximately a thousand years Dandar Lkharamba, scholar making a commentary on the most difficult theory of recognition, was a profound and progressive thinker possessing enormous philosophic knowledge.[1]

All these Mongolian commentaries were directed at learning commentary commenting and propagating the best tradition of Indian Buddhist philosphy of that period.

The commentaries cannot be considered mere repetition of conception of the previous generation because any commentary is considered by the next generation from their own point of view of the period they live. This is natural law for the development of recognition of mankind. For this reason, commentary widens one's sphere of knowledge, systematises one's understanding judgement and works out one's idea.

The fact that popular works by Indian great scholars were commented by Mongolian scholars from their own point of view and propagated understanding understandably, played important role in developing national philosophic thought and national consciousness of the people. Mongols were not only commentors on ancient Indian and later Tibetan Buddhist works but they also created works summarising these works from their own points of view and wrote many independent works. Both commentaries and independent works are contribution of Mongols to Buddhist philosophy.

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1. *Bibliothesa Baddhica* Collection of Buddhist texts, published by Emperor's Academy of Sciences Volume XIX. Tibetan translation of works. "Samtanatara-siddhi: *Dharmakirti and Samtanantarsiddhiti*" together with Tibetan commentary compiled by Agvan Landar Lkharamba published by F.I. Schherbataky. Petrograd 1916. Prefact P. VIII.

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34. Doctrine of Buddha

Ven. L. Ariyawansa Nayaka Thera,

As you are all aware Buddhism was a missionary religion devoted to eradication of human sufferings. Its message transcended sectarian and national boundaries. Buddhism is a way of life by which one can free oneself from ignorance-the case of suffering and establish peace and happiness of mind. The most important aspect of Buddhism for us is to live upto its ideals. Buddhists who truly wish to understand the Buddha in all his majestic splendour must translate his profound teachings into practical situations of life on all occasions. This is the right way to realise the wonderful radiance of Buddha's illuminating wisdom.

You are well aware about the conditions of ancient India in the field of religion when Lord Buddha was born. The religion at that time was full of meaningless rituals. Many Rishis also condemned these rituals and sacrifices. Lord Buddha carried forward this spirit of pure and real religion to its logical extreme. This religion was to relieve humanity from suffering by realising Nirvana.

The Buddha's religion can be summarised in the doctrine of Chatu Brahma Viharas wherein all aspects of religion, social and personal relationship are condensed. These chatu Brahma Viharas are Metta, Karuna, Mudita and Upekkha.

Metta: is loving kindness. This attitude is not confined only to the human beings but also extended to entire animal and subanimal creations. This is a sincere wish for the welfare and happiness of all living beings.

Karuna: i.e. compassion is the second of these Brahma Viharas. This means great compassion towards all beings. According to Mahayana tradition Lord Buddha takes a vow not to enter into Nirvana until all suffering beings destroy their suffering and realize

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Nirvana. This is the image of Buddha as the incarnation of Maha Karuna, great compassion.

Upekkha : Now we come to upekkha - the third Brahma Vihara. This is a mental state rather difficult to attain. This is equanimity between opposites as happiness and sorrow, gain and loss, praise and blame, fame and unfame. This is known as the state of thiti panna in Pali and Sthita-prajna in the terminology of Bhagvat Gita. One has to remain in these conditions unabsorbed and equal. Many people loose their mental balance when they face the opposite conditions. This should be avoided. Mental equilibrium is necessary for all spiritual progress.

Mudita: the fourth Brahm Vihara is Mudita, meaning of this word is to be happy in the happiness of others. This is a great quality of noble beings. Generally people are jealous when others are happy. The element of jealousy has to be completely rooted out. This virtue unfolds itself into sympathetic joy.

After this brief mention of the spirit of Buddhism, I now come to one of the greatest sons of Buddhism. The credit for making Buddhism a living and world religion goes to him. I hope you must have anticipated what I am going to say. This is Ashoka, the Great. The name of Ashoka shines like a brilliant star in annals of Buddhism. He was an unparrallel warrior, a great administrator possessed with unforeseen wisdom and skill to manage the state of affairs. The war of Kalinga where at least a lakh and a quarter people fell, the big massacre of human beings moved his self, and he was so aggrieved to witness that inhuman fight that he threw away his sword, and took a vow not to attack any country or even a being. He was so much moved by the religion of Buddha that he decided to dedicate his whole life for the promotion of this religion. Filled with kindness and compassion himself, he ordered that the religion of Lord Buddha be practised throughout his Kingdom and all evils like theft, adultery, falsehood, must be abandoned There was no theft, no adultery, no falsehood, no abnormal use of intoxicating drugs, no moral misconduct, no slavery, no distinction of big or small, rich and poor, male and female, people moved in his kingdom from one corner to another with complete safety and security. With sereinity of mind he observed Panch Sheela and followed the noble eightfold path taught by Lord Buddha. Buddhism was accepted by him as the State religion. He built wide road from one corner of the country to the other for better communication and trade, constructed inns at a

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distance of every 2-3 miles, fruit trees were planted at the Mahapatha for shade, wells were dig in every inn, hospitals not only for human beings but also for animals and birds were also constructed. To remove their sufferings and troubles medicinal herbs which were not available in India were brought from foreign lands and were planted in plenty in different parts of the country. The most brilliant mile-stone in the history of Buddhism was the third Buddhist religious council which was held in his regime with great enthusiasm at Pataliputra under the Chairmanship of Bhadanta Moggaliputta Tissa. There Vada entailing the changing face of the Buddhist methods pertaining to its original scriptures and varying practices according to the change of time were discussed at length and a common code with major convictions and agreements was laid down as a true path pertaining to the original spirit of Dhamma.

The great Emperor Ashoka installed, established and erected 84 thousand pillars, Sangharamas, Chaityas, Stupas, proclaiming his religious policies full us with Buddhist Virtues. He prescribes individual duties for common men to be observed by everyone. His teachings were inscribed in Pali which was the language of common man of India at that time. He threw open the gates of his royal Palace and Darbar to everyone to call at any time in the day or night whenever in distress or need. He announced that he was in the service of the suffering humanity at large and that the mission of his life and personal duties would be fulfilled only by removing the troubles and ills of his men. He appointed special secret messangers to keep him aware about the administration in his country if there was anything against the policies of his government. He was a living embodiment of humanity. The history of the world has no other evidence of any character or pattern parallel to him. He was a true symbol of noble virtues and he was the incarnation of the true essence of devas.

He worked not only for India but established a big set up for all sort of religious activities outside India and he had also opened a number of Dharma Duta Missions in foreign lands with a view to spreading the Dhamma. Aria Arochosia, Paropanisadi and Gedrosia were seized by Chandra Gupta from Seleukus which came down to Ashoka. People of the North-West Frontier and Upper Kabul valley described as Gandharvas and Yavanas were within his command and influence. These missionary activities for outside India were organised in the 11th year of his rule. It had extended to

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three continents, Africa, Asia and Europe, and was very successful in spreading the thoughts and ideas of Buddhism. Throughout the conversion of the Sri Lanka King Tissa, Ashoka gained standing political influence over this Island. Sri Lanka. This missionary zeal seems to have been the decisive factor in the later spread of Buddhism throughout South-East Asia and Far-East. The gospel of the Buddha thus spread to Nepal. Tibet, China and Burma. Wherever Buddhism prevailed it created an urge among the people and Nations to promote cultural ideas and civilisation. Buddhism caused the creation of alphabets in Chinese language. The Tibetans and the Koreans also had evolved alphabets by the contribution of Indian Buddhists missionaries. Japan is indebted to Buddhism to emerge as a powerful Nation in the World. It is because of the efforts of several Buddhist scholars that all Princes and Princesses of Ashoka became monks and nuns and went to foreign countries as successful Buddhist missionaries. The name Sanghamitra, Mahindra, Charumati are well known to all. Not only in the Far-east but in the Far-west too and in all parts of the world Ashoka's missionaries moved with the banner of Buddhism and made Buddhism a living religion of the world. If one study the essence of the Buddhist era in the history of India, one could realise that that was the Golden Age of India.

Unfortunately, the glorious religion propounded by Lord Buddha and propagated by Ashoka the great, was lost in India. There are many reasons for the obliteration of Buddhism which I need not mention here.

A new Sun arose again on the Horizon and a new era in the history of Buddhism begins with the arrival of most venerable Anagarika Dharmpala of Sri Lanka who ever since his early boyhood days started his missionary activities in his motherland. After his initiation from H.S. Olcott he came to India with full devotion, self-sacrifice and unparalleled missionary zeal. In the year 1891 Ven. Dharmapala established the Maha Bodhi Society of India, starting a big foundation of Buddhist revival in India.

He was such a dynamic monk that he gained such a deep respect from the Indian people. Not only this he created an important position amongst the people of the world who love and respect Buddhism. He made several tours to different parts of the world and kept the audience of many places spell bound by his eloquence. He participated in the International Religious Conference held in the year 1893 at Chicago. He opened the closed gates

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of India to Buddhist pilgrims of foreign land. He started publishing the monthly International Journal "The Maha Bodhi". He toured from one corner of the country to the other addressing houseful gatherings in different cities and towns creating unparalleled sympathy in the Hindu mind towards its lost heavenly culture, the gift of Lord Buddha which moved the spirit of India. He gained sincere cooperation from the Indian people for his missionary work and in no time he started publishing Buddhist literature from his International Centre i.e. Calcutta. He started building Viharas and Panthagaras (Tourist rest houses), libraries and educational Institutions, Hospitals and Orphanages

Thus with the tireless efforts of Venerable Anagarika Dharampala the highest culture of India i.e. Buddhism found once again its revival in the land of the Buddha. Second great sympathiser of Buddhism was Pandit Jawaharlal Nehru. He imbibed true Buddhist spirit in his life, and always helped the Buddhist cause in the land. He helped to adopt the Buddhist symbol Ashoka Chakra in the National Flag of India and in the Indian Government seal. You are well aware about the famous philosophy of peaceful coexistence which still forms the basis of our International relationship. This philosophy was enunciated by late Pt. Jawaharlal Nehru at Bandung conference in the form of Panchasheela. Thus Panchasheela. the five great virtues which every Buddhist is supposed to follow, became the religion or foundation of behaviour of all nations.

The development of the Buddhist sacred places in India will always be remembered by the Buddhist world. The 2500th Buddha Jayanti celebration was held in India during the worthy Prime Ministership of Late Pt. Jawaharlal Nehru in 1956 that was such a remarkable occasion to be remembered by the posterity and the Buddhist world will always remain indebted to him.

The survey of Buddhist revival in Lord Buddha's land will remain incomplete if I do not mention the great contributions and the important role of Dr. B.R. Ambedkar. the leader of downtrodden sections of the Indian community, who with his ceaseless efforts embraced Buddhism with several lakhs of his followers at Nagpur on October 14, 1956. He had created a land mark in the history of the revival of Buddhism in the land of Lord Buddha.

To-day we must realise that if the world has to be saved from a total destruction of the nuclear war it will be possible only by following the true religion of Buddha i.e. Panchasheela. The

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teachings of Buddha are, therefore, as relevant to-day as it was 2500 years ago. Let us take a vow at this meeting that we could try our best to preserve and foster the spirit of Buddhism and thus in the new force in the humanity of the world and save the entire human beings from suffering and destruction.

Finally my greatest ovation is extended to Reverend Shoyo Iwaya, the President IBBA who has heralded indeed a new horizon of great hope and immense bliss by organising this glorious Conference.

LET ALL BEINGS BE HAPPY

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V
BUDDHISM TODAY

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35. Need for Development of Buddhistic Spirit in the Present day World

A.K. Bandyopadhyaya

In connection with the general theme "Contribution of Buddhism to world culture and civilization" or The impact of Buddhism in religion, civilization, ethics, logic, psychology, sociology, etc. in the world, it is worthwhile to ponder over meaning of the terms 'culture' and 'civilization'. The word 'culture' means intellectual or any kind of development and improvement through mental or physical training. The term 'civilization' also stands for progress, advancement or development of society. Buddhism as a religion emphasises on the progress and development of human beings. It wants that men should know the true nature of their existence, their own "selves", their potentialities, understand the realities around them and fix their objective of perfection or supreme bliss i.e. *'Nirvana'*. They should then strive for their objective of development or perfection.

Buddhism does not recognise any difference of caste, colour or race. Any huamn being can rise to the highest state of perfection provided he makes earnest efforts towards that end by following the discipline or path of self-development indicated by Lord Buddha. Buddhism shows how, by leading a good, pure, righteous, moral and truly humane being can develop and raise himself above the bounds and fetters which tend to keep at a lower level.

The message of Buddhism is one of leading good and pure life- a life free from sensual desires, greed, lust, craving, anger, jealousy, hatred. And how does one lead a good life? What factors stand against leading such a life? How is a human being prevented from developing himself and also with the world around him in the face of the fundamental reality of suffering, sorrow, lamentation in the world. Buddha pointed out that this sorrow or suffering is nothing extraneous to man. If a man understands himself and

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understands other human beings, nay other living creatures - and then regulates and controls his life, he can raise himself as a developed and perfected being. Buddha's message to mankind is: "Know and develop yourself" There are very many problems in the world—individual, intranational and international. For all these problems, Buddhism offers a solution. It is only through misunderstanding, selfishness, passion, greed, hatred, malice, lust and desire that miseries are created or enhanced in the world. If instead of that, there is understanding, love, compassion, sympathy, fellow-feeling, non-injury to any kind of life, control of desires, consideration for others, the world would certainly be a much better place to live in. Buddha, therefore, advised that though there was sorrow or misery in this world, there are causes for this sorrow, but these causes can be eliminated and then the path for cessation of such sorrow towards a goal of perfection or *'Nirvana'* can be followed. He advised human beings to control their desire and to control the mind because it was only one's mind and thoughts which affect peace and happiness and create sorrow and misery. To quote from the *Dhammapada:* "If with an impure mind, one speaks or acts then happiness follows one even as a shadow that never leaves." He then also advises that without leading a righteous life, there cannot be any progress. Righteous life comprises right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Besides leading a righteous life, there is need for single pointed meditaion. It is only through such meditation and equanimity achieved thereafter we realise the Truth as to what we are and what the world around us is. When Truth is revealed, the way to perfection, peace and bliss is opened up. To quote from the Dhammapada again: "Continually increases the glory of him who is energetic, mindful, pure in deed, discriminative, self-controlled, right living and needful. By effort, discipline and self-control, let the wise man make for himself an island which no flood can overwhelm. It is only the earnest meditative person who obtains abundant bliss (*'Vipulam Sukham'*.). In Buddhist 'Ethical Idealism' and meditation, there is considerable scope for self-introspection and development of one's mind. As is beautifully said in the *Dhammapada* "By one-self is evil done, it is self-born and self-caused". "By oneself alone is one defiled." Purity and impurity depend on oneself. No one can purify another. According to Buddhist theory, only a controlled mind is conducive to happiness.

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An ill directed mind can do one much greater harm than that done by a foe or a hater. An undeveloped mind cannot be a protection against lust, craving, grief, fear, etc. just as an ill-thatched house cannot prevent the penetration of rain. By giving up anger (*Dosha*), by renouncing pride and by overcoming all fetters, one can become painless. Anger should be overcome by loving kindness *(Metta)*. The test for knowing whether any work is right is that after doing the work, one does not have to repent and it leads to happiness. But when a work is not righteous, one repents afterwards. A truly righteous man does not regard the faults of others, things done and undone. He never desires a success by unjust means. A righteous man should have *'Karuna'*, i.e. compassion or sympathy for miseries and misfortunes of others. He should have sympathetic joy "*(Mudita)*" in the happiness of others. He should be indifferent to gain or loss, success or failure and inculcate the virtue of "*Upekkha*" or equanimity. "*Metta*", "*Karuna*", "*Mudita*", "*Upekkha*" comprise the four fold sublime existence (*Satara Brahma Vihara).*

A righteous life, according to Buddhism, comprises control of mind, its impregnation with purity, love and truth, breaking up of one's sense of "ego" and then awakening of one's wisdom through meditation, and by observing restraints in body, speech and mind. To quote *Dhammapada,* "Make an island unto yourself, strive hard and be wise. Purged of strains and passionless you shall enter the celestial plane of the elect." The supreme bliss of happiness concomitant with attainment of "*Nirvana*" comes through mastery over mind and body. One then would realise the perpetual change "*(Anicca)*" in body and mind and the constant struggle and suffering in worldly existence. Once a human being can control his anger *(Dosha),* greed *(Lobha)* and overcome ignorance *(Avijja)* and Illusion (*Moha*) one comes near the Truth. He gets over his attachment to self *(Atta*) by training and developing the thought process and observation and logical analysis of reality and psychological factors regulating the working of the mind. he becomes heedful through *'Bhavana'*. According to Buddhism, there are four cardinal principles of social life viz. "*Dana*" (charity), "*Priya Vachna*" (pleasant speech), "*Arthacharya*" (constant activity), "*Sammanathamatha*" (equality). These principles envisage a society free from exploitation in which people are happy, spiritually and materially, and there is no distinction on the basis of caste, creed or parentage. Buddhism points out the way to achieve "peace

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within" the individuals and "peace without" in the world. Though according to Buddhism, life is suffering (*Dukkha*) it is not a life full of misery. By having his peace within (*"piti)"*, the individual is free from day to day troubles of life and slowly goes beyond life, suffering and death. Buddhism believes in the law of *'Karma'*. It also says that the effects of *Karma* are subjected to change. Every human being is a potential *'Bodhisattva'*. He possesses the inner capability to attain enlightenment. It teaches us that man is concerned not only with his own salvation but also with the good of others.

The universal appeal of Buddhism throughout the world is because of its scientific approach to the problems of life and for illuminating the path towards development of human beings, each and all.

Buddhist religious devotion led to the afforescence of art and culture in India and also in other countries of the world like Sri Lanka, Burma, Thailand, Indonesia, Pakistan, Afghanistan, Turkistan and other countries of Central Asia. China, Mongolia, Korea and Japan.

The fusion of Buddhist culture of India with that of Gandhara, China, Korea and Japan opened up a new vista for aesthetic development of mankind. The Buddha image is a symbol of serenity, poise and perfection all over the world. Buddha's renunciation of luxurious princely comforts and conveniences, his struggle with forces of evil supplied motivation for artistic creation. Life has been beautiful and aesthetically enriched life world over through the influence of Buddhism. The Buddhist way of life is an ideal moral life for humanity. The Buddhist idea of charity and compassion is a common heritage of mankind.

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36. Buddhist Movement in India

N. Jinaratna

The Mahabodhi Society derives its name from the celebrated temple of Maha Bodhi at Buddha Gaya, which stands on the very spot where, 25 centuries ago, the Lord Buddha attained Supreme Enlightenment. After flourishing as the centre of Buddhist religion and culture for nearly two thousand years, the great temple fell into despair in the wake of the Muslim invasion of India. In ruined and neglected condition it remained till Anagarika Dharmapala, a young Sinhalese of aristocratic family, who had resolved to dedicate his life to the revival of Buddhism, visited the place in 1891. With anguish in his heart the devoted young disciple of the Master saw the appalling condition into which ignorance and indifference had allowed the sacred shrine to fall. He vowed never to rest until it had been restored to the Buddhists. Vested interests, however, stood in his way and these sought, by all means, fair and foul, to prevent the accomplishment of his noble resolve. To fight these vested interests, to rescue the temple from sacrilegious hands. and to spread the teachings of the Lord Buddha throughout the length and breadth of land, the Maha Bodhi Society was founded on May 31st, 1891.

The revival of Buddhism in India is in many ways one of the most remarkable phenomenon in this century. As the years have passed the *Dharma* preached by the Lord Budhha occupies a place of increasing importance in the religious, cultural and intellectual life of the nation. More and more people are becoming convinced that the revival of Buddhist spirit and Buddhism alone, can lift India to the height of glorious prosperity which were hers during the time of the illustrious Emperor Asoka. This became practically true and evident when the whole of India celebrated the 2500th Anniversary of the *Mahaparinirvana* of the Enlightened One. The

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celebration aroused worldwide interest and India paid homage to the memory of her Greatest Son in the most befitting manner.

The most important of the many momentous events of the 2500th Anniversary year was the conversion of the great Dr. B.R. Ambedkar to Buddhism together with lakhs of his followers. In a bold speech, Dr. Ambedkar declared that he wanted to make the whole of India Buddhist. Unfortunately, the hand of death which spares no man, struck him down even as he uttered those memorable words. The lionhearted leader is now no more. But the great work for which he gave so powerful an impetus has not slackened but rather progressed with increased momentum since his death. The revival of the *Dharma* in the land of its origin, apart from being the cherished dream of a few idealists, has become the living hope of millions.

There are still many tasks to be accomplished. Continuing in the tradition of the Anagarika Dharmapala, a need exists to restore the ancient Buddhist sites and objects to be worthy of the great Sage in whose honour they were erected or developed. The Buddhists continue to appeal that the sacred relics of the Buddha and his disciples, which at present, are lodged in museums be suitably displayed in appropriate Buddhist surroundings so that they could be venerated. It is even urged that some of them be donated or loaned to neighbouring Buddhist countries for purpose of worship. The religious and educational needs of the rising generation of Indian Buddhists are also a matter of urgent concern. Not only it is important to establish and sustain institutions for their education, but the production and dissemination of specially prepared literature have also to receive attention and support.

The Buddhist movement in India has reached a significant level of fruition. But as with every successful movement, the objectives get enlarged and the challenges more formidable. It is a worthy cause in which the traditionally Buddhist countries of Asia have to continue their moral and material support.

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37. Buddhism in Britain

Venerable Dr. M. Vajiranana

Though Buddhism came from the East and the British society is a highly developed western society the roots of which are in the Greeco—Roman and Judoeo-Christian traditions its culture has been deeply affected by forces more compatible with the philosophical and ethical character of Buddhism. The very notion of theism has, for many, been radically challenged by scientific thought; but the deeper speculations of modern physicists have revealed a world of infinitely minute and transient particles of energy on the one hand and of innumerable world systems on the other not inconsistent with the Buddha's words. Developing the long tradition of British moral philosophy modern British philosophers moved away from the systematic metaphysics based on theological models and from the logical methods which went with them to develop a searching, empherical questioning in which all statements are examined for their relation to reality as 'experienced' as against 'taught by faith or devotion'. Psychology has had considerable influence in developing the expectation that the explanation of things must be found in the examination of mental forces as causes.The analytical and questioning method of Buddhism has some compatibility with all this.

Nor is all that is Western so alien to the spirit and ethic of the Buddha. There is a longstanding respect for moderation and self-discipline in this culture: the ideals of loving kindness and purity are eloquently preached in the Sermon on the Mount.

Above all this is a changing society and the one which is open to the interest and influence of the world as never before. London especially is alive to the visitors from all over the world all the year round and its shops, galleries films and plays, as well as its educational curriculum, increasingly feature cultures, languages and peoples once felt to be far remote.

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There is notably a growing interest in what comes from the East, as a part of search in difficult times for what will offer solutions to the problems of the time. There is an awareness and respect for the ancient traditions of peoples, and a concern that these ancient wisdoms should not be lost in the restlessness of modern life. In the pressures of huge urban complexes, there is a search for tranquility of mind.

It is obviously a far different matter to attempt to account for the impact of the many forms of Buddhist activity available in this complex society, as compared with an account of the role of Buddhism in a country where the people themselves have long absorbed into the natural flow of expression of their daily lives, customs, institutions, laws, mythology, and culture the pervasive influence of Buddha, *Dhamma* and *Sangha*, What we may notice about Buddhism of Ceylon, Thailand, and Tibet, for instance, is how deeply and inseparably interwoven is the religious theme with their very specific cultural patterns. Their Buddhism is, to foreign eyes, very much identified with their distinct linguistic and aesthetic traditions—and this is also true of the influence of Japan. We have to remember that Buddhism arrives on these shores in two quite distinct forms, which give rise to particular reactions, typical British Buddhists. On the one hand, it comes to the West in these distinctively Oriental forms, seemingly so alien in many ways to the lifelong habits of the British enquirer into Buddhism. When the newcomer to Buddhism meets it is such forms and furthermore at a time or place when the majority of the group engaging in the activity comes from that very nation, and talks that foreign tongue—then we may not be surprised if the British person feels impressed more by the 'foreignness' of the occasion than by its deeper meanings. Yet some are deeply attracted by Oriental forms for their own sake.

However, most British people meet the *Dhamma*, not by attending a temple, but by reading books on the subject: Consequently, enquirers into Buddhism in Britain tend to be work at an intellectual level at first. They have not been conditioned by the customs and etiquette of *dana*, nor by *pujas*, nor by story festival, and family tradition. They begin at the other end of the sermon —in the study of the idea of the Four Noble Truths and the Eightfold Path.

It is not a matter of doubt that the Sasana can establish itself here. Once Buddhism was new to the indigenous traditions of all

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the great countries named above as the principal sources of influence and information. It is the unique mark of the *Dhamma* that it may live within such various settings, and work at so many levels, whilst preserving its intrinsic purity and consistency. There are among British Buddhists, therefore, also those who see its particular relation to this society as foremost: they are particularly impressed by this Middle Way of creating a good society, finding that the Buddha Gotama did not lead his lay followers either to revolutionise, or to be reactionary, but that he was himself dynamically reformist, at once concerned with freedom and discipline.

In addition, we must bear in mind that in this culture with its very strong tradition of moral philosophy it was the British scholars who did the major work of investigating and giving to the West the *Pali Tipitaka.* From the first, then, there was a sense of relatedness to the Buddha *Dhamma* as analytical, and beyond customs. This scholarly tradition, so related to the continuity of the *Sasana*, is still alive today in the work of lay men and women as well as of the *Sangha.*

We may therefore classify the most important aspects of Buddhism in Britain at present into three main areas of interest:

1. The work and influence of some great scholars, and men and women of religion, whose extraordinary generosity of effort has been devoted to presenting the literature of Buddhism to the West;

2. The work and influence of teachers from the East who have set up temples, teaching institutions, and meditation centres, which closely preserve their national customs and patterns;

3. The development of teaching centres, meditation centres, and communities, led by lay and ordained teachers, which seek to evolve with their British students and members ways of practice suitable to the time and place. Some of these clearly express a revulsion against some of the features of contemporary society, and turn away from it, while others seek to participate in the social and commercial life of the country.

Yet once more, it may be that there *should* be all these forms of practice available, each suited to different temperaments. Clearly, some will not survive, and all will to some degree evolve. In this association we welcome and honour all workers in the field, while seeking ourselves to occupy a middle place, devoted to teaching the *Dhamma* in a way that is entirely continuous with the

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tradition, and yet specifically designed for British people, so that they can develop the practice of it with intensity and purity in this British society, evolving what will be uniquely suitable to it in time, and contributing, among all sincerely and without competition, to the betterment of the lives of men and women here.

A survey has, indeed, suggested that in recent years the number of professing Buddhist in this country has doubled, and our experience suggests that the rate may increase. There is now a considerable flow of books, periodicals, and broadcasts on the subject, in addition to courses and classes. Some of this increase in interest and activity is due to the influx of teachers from the East, as history has caused a wider dispersion, particularly from many travelled East, not only in the Services, but in large numbers privately.

Most significantly, however, we should understand this development in the context of growing interest in all forms of spiritual, meditative and healing practices, which represent a profound sense of need on the part of those who no longer feel centred, sustained or protected by the society. There have been rapid changes of life-style, social custom, patterns of education, work and leisure in recent years, which in part are especially significant to the student of religion in that they coincide with the *secularisation* of the society, removing the essential needs of men from the sphere of the sacred and religious, which has long been in train. The supporting roles of family and community in the face of birth, death, marriage, sickness etc., are no longer linked with a sense of the sacred. The role of the family itself has weakened.

There has been ever-increasing social mobility, through which families become split up as the children reach the age of further education, work or marriage; people change houses and jobs quite frequently in search of progress. Consumer technology and rehousing schemes.also contribute to the isolation of individuals and small family units within the community. In addition, leisure life, and the flow of interest and information is increasingly dominated by the media. While much that is of noble aim and great benefit has been achieved, yet the traditional ways in which an individual belonged to a community which was involved in a personal way in caring for him, transmitting wisdom and custom to him, and mediating between him and the major experiences and fears of our existence—these for many are gone. The presence, training and support of the integrated family rooted in its neighbourhood related through

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the weekly or seasonal activities of the parish; the parish related in turn through the Church to the State itself; where the Monarch was at once the head of the Church and the State—this was the traditional pattern in which the ordinary man significantly participated through the British way of universal suffrage and parliamentary representations. The idea of this is, and the forms are, still very much present, as this year's Jubilee vividly showed.

However, day-to-day, something rather different may be experienced by many, who live in isolation. Their needs for guidance and support are met not by a fully personal guide, but through hard-pressed social institutions such as the schools, social services, and agencies which clearly have no brief to provide for spiritual needs. Inspite of the superb standards of medical care, education etc., (as compared with much of the world) there is some unease among religious minded people. Again, a certain uniformity is found in a highly developed consumer society, with mass production and mass marketing, working against a vivid sense of personal identity. People are also aware, in the aftermath of two World Wars, and the wars and threats of war that marked the succeeding years, of danger and of the threat to the environment of all this from poison and pollution.

It has been tried in this to summarise very briefly, without endorsement or criticism, some of the reactions of sensitive people at present which make it of the highest degree important that Buddhism is very active in meeting the resultant swelling search in the country for some more religiously satisfying, and aspiring way of life, conductive to inner and outer purity and peace, and capable of remedying some of the increasing signs and casualties of stress, both mental and physical, that mark our times.

We notice among the symptoms of this search, the growth of interest in yoga; in pure diet; in oriental and natural forms of medicne in the promotion of environmental safety and purity; in the organisation for the counselling and help of people in distress; the search for community based on non-harmful or therapeutic principles; the belief in the preservation, in the East, of deep wisdom leading to tranquility and spiritual power; the high reputation and ready acceptance of authoritative teachers from the East—all these are significant signs.

A wide variety of organisations cater to those who look to Buddhism. for whatever reason. These include the traditional

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temples from Ceylon, Thailand, Burma and Tibet, such as the London Buddhist *Vihara,* and *Wat Buddhapadipa,* as well as centres serving specific sects, such as the Shin Buddhist Association. Among the meditation centres, mention may be made of the well-established Kagyu Samye Ling Tibetan Centre, Kham Tibetan House, and the Manjusri Institute, in the Tibetan tradition. Recently, four monks from Thailand (all Westerners by birth) were installed in the English Sangha Trust's *Wat* in London. The Buddhist Centre in Oxfordshire also provides for meditations training in the Theravada tradition. There are a number of Zen centres and training groups. There are also at least seven active University Buddhist groups. Around the country over 38 provincial Buddhist groups are listed in *The Middle Way,* organ of the Buddhist Society in Eccleston Square, London—of which more to say. Friends of the Western Buddhist Order is a very active Buddhist Community.

Historically, the earliest tradition of concern with Buddhism was a scholarly one, created by men of exceptional gifts who went to the East, often in the first place as administrators or even soldiers. Outstanding among these was Professor Rhys Davids. He and his generation did exceptional services to all Buddhists. Their great energy and initiative led to the securing and translation of the texts of the Pali Tipitaka, work which has been carried on to this day, most notably by the President of the Pali Text Society, Dr. I.B. Horner, who is also the Patron of both the British Mahabodhi Society and of the British Buddhist Association. For all, the Pali Text Society stands in high honour, unique among lay organisations in its contribution to the vitality of a religion-one of Dr. Horner's own achievements being the complete translation of the *Vinayapitaka.*

The Anagarika Dharmapala had been working for many years in the service of Buddhism and the people, and the Mahabodhi Society was in its 36th year when in 1925 he came to England to be greeted by the young Christmas Humphreys and his associates. Eleven months later, he opened the Foster House (named in celebration of his great American patron) as the centre of the British Mahabodhi Society, which (with the interruption of the war) had done outstanding work as the centre and source of Ceylonese Buddhism in Britain, through the London Buddhist Vihara.

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In 1924, Christmas Humphreys and a group of friends founded the Buddhist Lodge of the Theosophical Society, with its simple and inspiring aim, 'To make known the principles of Buddhism, and to encourage the study and practice of those principles' This noble work has been pursued with indomitable character and energy by the Buddhist Society, which has widened its scope, support and reputation over the years, until it is now world-wide. It has been the host to an impressive list of distinguished visitors to Britain. It has supported innumerable Buddhists and Buddhist groups about the country. Along with its classes, lectures and summer school, its publications and the writings of Christmas Humphreys, with his support for such important figures as Daisetz Suzuki, have largely stimulated the present boom in publishing in this field.

In summary, Great Britain has the active presence of Buddhism in its midst. The *Dhamma* must be fostered in as many ways as will meet the proper and special needs of this people—to be truly *ehipassiko* and *sanditthiko.* But in addition, whatever instruction and guidance is given must be fully continuous with the noble tradition, and in this way it is we may look for a generation developed and mature in their confidence and knowledge of *Dhamma,* regarding it as theirs as much as a foreign gift, and becoming life-long supporters of the *Sangha.* May this evolution of the Sasana in Britain come to pass! May success attend all those who strive to that end!

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38. Buddhism in American Society

Dr. James Santucci

Throughout Asia Buddhism, in its many varieties and forms, has made a significant and positive contribution to the cultural patterns of the peoples of this vast region. This contribution is wellknown to scholars of Buddhism and need not be recounted in this paper. Less well-known and understood, however, is the impact of Buddhism in other regions of the world. It is, therefore, the purpose of this paper to examine the role that Buddhism has played in a non-Asian country that has allowed various religions and philosophical organizations to thrive on its shores: the United States. The questions that will be responded to with regard to the role that Buddhism played in the U.S. are the following: what is the early history of Buddhism in the U.S. ? What were the conditions and circumstances that allowed Buddhism to thrive among certain portions of the population and to contribute to the Amercian experience ? What is the present and future status of Buddhism in the U.S. ?

Buddhism made its first appearance in territories that were later to become part of the Amercian Union as early as 1839. In that year shipwrecked sailors on Japanese vessels most likely brought the jodo shinshu variety of Buddhism to the islands of Hawaii. Soon thereafter Chinese immigrants (in the 1840's) began to settle among the West Coast, especially the San Francisco area. China towns or Chinese ghettoes began to appear together with Buddhist or quasi-Buddhist temples (Prebish: 1979 : 5). As such, Buddhism from this time to approximately the close of the nineteenth century remained for the most part an immigrant religion restricted to the Japanese and Chinese who came to Hawaii and the western Territories. This is not to say, however, that Buddhism was unknown to the Occidental citizens of the U.S.

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Selected Buddhist teachings were known to some Americans as early as the 1870's and perhaps earlier. Furthermore, the influential World Parliament of Religion of 1893 held in Chicago in connection with the columbian Exposition was responsible in disseminating Buddhist teaching to the general population for perhaps the first time through the participation of two delegates to the World Parliament: Soyen Shaku and Anagarika Dharmapala.

Returning to the events of the 1870's, it is important to emphasize the fact that certain Buddhist teachings such as 'transmigration' (*samsara*), 'volitional action and the consequence of that action' (*Karma*), and the summum Bonum (*nirvana*), together with the acceptance of the Buddha himself as a great religious teacher and sometimes even as a semi-divine or more highly evolved being, were allowed a back-door entry into American culture via those movements that accepted an alternative reality tradition as opposed to the mainstream Judeo-Christian based culture. In fact Layman (1976: 173) writes that the founding of the Theosophical society in 1875 came about mainly through the compelling and energetic defense of Buddhism by the Ceylonese monk Mohottivette Gunananda in a series of debates with Christian missionaries. The last series of debates held in 1873 (the first two series were held in 1866 and 1871) were witnessed, recorded, and published by an American scholar named Peebles. It was this book that apparently inspired Colonel Henry S. Olcott, together with Madame Blavatsky, to organize the Theosophical Society.

The influence of Theosophy on later and recent schools and movements of the alternate reality tradition-such as the Association of Research and Enlightenment, the Church Universal and Triumphant, and Eckankar-has allowed Buddhist terminology and teaching to be disseminated among Americans who ordinarily would have little or no direct contact with Buddhism.

Perhaps even more important than the above event with regard to acquainting the Occidental population with Buddhism was the World Parliament of Religion. One of the Buddhist delegates, Soyen Shaku, was to play a significant role in introducing Rinzai Zen to America not only through participation in this conference, but also through a subsequent visit to the U.S. in 1905-6 and by choosing three disciples to continue his work in this country: Sokatsu Shaku, D.T. Suzuki, and Nyogen Senzaki (Prebish, 1979: 6f., Layman, 1976: 64f.) The most famous of the

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three, D.T. Suzuki, began his career in America as an editor and writer for the Open Court Publishing Company in 1897 working with its owner? Paul Carus, who, incidentally, was first influenced by the papers of Soyen Shaku at the World Parliament of Religion. Suzuki's association with Carus (1898–1909) was the beginning of a long and illustrous career of prolific authorship that ended only with the former's death in 1966 (Layman, 1976: 28, 65–66: Prebish, 1979: 8–9).

The other delegate to the World Parliament of Religion was the Ceylonase monk Angarika Dharmapala. Active in the world rather than the monastery Dharmapala first served as Colonel Olcott's interpreter a decade prior to the World Parliament when the latter visited Ceylon in 1880, then became an independent writer and speechmaker whose purpose was to restore pride in Buddhist culture, and who prior to the World Parliament organized the Maha Bodhi Society in Ceylon (Sri Lanka) in 1891, with branches of the Society later established in the U.S. and elsewhere. One of the aims of the Society was "to make known and disseminate the sublime teachings of the Buddha to all the world" Ch'en, 1968 : 119). Thus Theravada Buddhism teaching came to be represented in this country not only through the efforts of the Maha Bodhi Society but also through the academic study of this variety of Buddhism in a select number of American Universities such as Harvard.

To conclude this portion of the paper on the early history of Buddhism, although a number of schools of Buddhism were represented from the latter years of the nineteenth century and the early years of the twentieth century, most of the schools were Japanese (Jodo Shinshu, Jodo, Shingo, Nichiren, and Zen) because of the large influx of Japanese to the West Coast. The two most popular forms of Buddhism, however, were Jodo Shinshu and Rinzai Zen. The reason for the popularity of Rinzai Zen has been explained above with regard to the Occidental population. Jodo Shinshu has been and is popular among the Japanese population mainly through the continuing efforts of the school to serve their needs. Thus a Buddhist mission of North America was established in 1899 through the efforts of the Hompa Hongwanji (Western Branch of Jodo Shinshu) Headquartered in Kyoto. In 1942 the mission was renamed the Buddhist Churches of America and is now an autonomous organization still considered, however, a 'district' of Hompa Hongwanji (Layman, 1976: 28 f., 39f,; Prebish, 1979: 16f., 58f.).

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We turn now to Buddhism's contributions to the American experience and the circumstances that allowed such contributions to take hold to a particular segment of the population. In order to explain the Buddhist influence in the U.S. two preliminary observations must be made about the American religious experience and how Buddhism played a role in becoming a part of this experience.

The first and most obvious observation is that Buddhism must be accepted by the native Occidental population, and not merely by the immigrant oriental population, in order for it to have an impact on Amercian religious and philosophical values. Prior to world War II, those Occidentals interested in or committed to Buddhist teaching belonged to three groups: those connected to alternate reality traditions, those in the academic community who were trained in Oriental languages and literature (such as Charles Rockwell Lanman and Henry Clarke Warren), and those who took an interest in Buddhism through literature and personal contact with Buddhist masters and teachers, such as the Japanese disciples of Soyan Shaku mentioned above. After World War II interest in Buddhism increased among Occidentals through the marriage of American servicemen to Buddhist Japanese women, and through contact with Japanese culture by servicemen stationed in Japan following the war. This led to an expansion of University course in Buddhism and other Oriental religions due to the great influx of ex-servicemen in American Colleges and Universities immediately following the War and extending into the 1950's. These courses also exposed a great number of Younger Americans to Oriental religions from the late 1950's to the mid-1970's (Layman, 1976: 29' Prebish, 1979: 20).

The second observation concerns the nature of American responses to religious activity. Basically the response is somewhat paradoxical for it includes both accommodation and resistance to religious phenomena. The U.S. has a history of permitting all forms of religious activity to flourish within the bounds of the law as interpreted by the judiciary. Yet freedom of religion is not static nor are all the remifications of such a deceptively simple assertion understood. These ramifications have been developed in a series of court decisions that are continuing to unfold down to the present day (Pfeffer, in Zaretsky Leone, 1974: 9f; Burkholder,in Zaretsky Leone, 1974: 27f.). Without going into specific details, what has developed is the Supreme court's acceptance, within certain

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boundaries, of arguments presented by a number of so-called 'marginal religious movements', to have their members carry out religious beliefs. Not all verdicts were in favour of the marginal religions: a case in point being a ruling against the Mormons (church of Jesus Christ of Latter-day Saints) in *Reynolds v. United States*. (1878) on the question of polygamy. Essentially, however, the Supreme court has followed the Principle: "The Law know no heresy, and is committed to the support of no dogma, the establishment of no sect"., as stated in *Watson V. Jones*, 13 Wallace 679 (1872). This and related statements, as well as the willingness of such marginal religious movements as the Jehovah's Witnesses, Seventh Day Adventists, and Scientology to test legislative threats to their ability to perform religious duties in accordance with their beliefs, have aided in developing a clearer and broader interpretation of religious freedom. (Burkholder, 1974.: 27f. ; pfeffer, 1974 : 10 f.)

The numerous judicial decisions, especially since 1940, not only clarify the constitutional guarantee of religious freedom but also illustrate that American society is not particularly captivated by religious values and beliefs that do not conform to the American ethos as it is understood in a particular synchronic perspective.. "Differences of opinion are acceptable, as are differences of practice. If a person does not conform to the major ethos, however, he or she is in trouble" (Dillenberger, in Needleman-Baker, 1978 : 23). The most recent example of the above involves the controversies surrounding religious beliefs and recruitment and retention practices (directed especially to younger population) of such marginal or non-traditional religious movements as the unification Church, the International Society for Krishna Consciousness, and a host of lesser-known movement. An important counter-response to the questionable recruitment and retention practices of these religions are the actions of parents and relatives in having their children and relations forcibly removed from the control of the religious 'cults' and to subsequently have them 'deprogrammed', or to use a better term, 'reprogrammed'. The validity of the actions on both sides are now being tested in the nation's courts. These tests will invariably expand the country's understanding of the scope and limits of religious freedom to a degree hitherto unrealized.

The pressures that American society place on the marginal religions and the challenges that the latter place upon the former via the judicial process suggest a positive creative tension that is

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continually and gradually reshaping and reinterpreting American values. It is a positive tension because the judicial process and the universal respect for law prevent such tension from escalating to uncontrollable and destructive violence. This positive creative tension has been also intimately linked to the ethos of 'newness' and 'innovation' that has existed throughout American history. Ernst (in Needleman Baker, 1978: 35) writes the following:

> "America, the new nation built upon the foundations of New Spain, New France, and especially New England (along with New Amsterdam, New Denmark, and New Sweden, etc.), and conceived in the imagery of a 'new Israel, consistently has expressed an ideology and ethos of newness deeply infused by religious symbolism and energy. In a nation thought to be new in many ways—a new kind of society mixing peoples and cultures of the world, a social experiment in democratic institutions, a people putting-off the bondage of past traditions and orientated toward the future—it is scarcely surprising that newness in religious life and thought would become a peculiarly consistent theme".

The acceptance of 'newness' and innovation in religion nurtured by constitutional guarantees of freedom of religion, a powerful judiciary interpreting the constitution, extensive and diverse immigration, and geographical space (*Ibid* : 35) have all contributed to an ever-expanding plurality of religious viewpoints. This pluralistic tendency, however, is not something unique to America nor is it an American development historically. It is a factor that can be traced back to the beginnings of the English settlements in America in the 1620's and 1630's and before that to the diversity of religious movements and ideas of thirteenth century Europe (Chinnici, in Needleman-Baker, 1978: 27). But the willingness of America to accept new ideas to a degree unknown in other countries can only be explained by the fact that it is captivated by the nation of 'newness' to the detriment of tradition. How else can one explain the dynamic innovativeness of American religious life as opposed to the relatively stable and conservative religious experience of Australia: a country closely resembling America in its primarily British heritage, the highly diversified immigration to its shores, and its geographical expanses (Ahlstrom, in Needleman-Baker, 1978:5f) ? I would suspect that much of the responsibility for holding the bold view that 'newness' and innovation often outweigh the force of tradition and conservatism lie with the

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founding fathers of the American nation, especially Thomas Jefferson. Be it as it may, the fact remains that 'newness' is, and has been, a part of the American ethos from the very beginnings of the Republic.

Such tendencies to 'newness' and to the ability to solve conflicts in society in a non-destructive and creative manner may be illustrated via a number of periods in American history called Great Awakenings. The exact number is open to dispute: most scholars accept two or three, but in a recent book by McLoughlin (1978) five periods are recognized. A Great Awakening is a period.

> "When the cultural system has had to be revitalized in order to overcome jarring disjunctions between norms and experience, old beliefs and new realities, dying patterns and emerging patterns of behavior".
>
> (McLoughlin, 1978; 10).

It is a period of "fundamental social and intellectual reorientation of the American belief value system, behaviour patterns, and institutional structure *(Ibid).* One such example of a Great Awakening is the traditionally accepted Second Great Awakening of 1820–1860. A particularly insightful study of this period is presented by Pritchard (in Glock-Bellah, 1976: 297 f.) who postulates four stages of religious transformation stage. One involves certain social and economic changes such as the rapid increase in population, urbanization, and industrial development that undermined the established religion. Stage Two includes the response to the social and economic changes via religious practices and theological perspectives (i.e. revivalism and the argument for the increased role of the individual in achieving salvation). Stage Three led to the establishment of numerous sects that "both substantially expanded the religious spectrum and facilitated the realignment of religion and society" (Pritchard, in Glock-Bellah, 1976: 306). Over forty sects are mentioned, including Mormmonism, Unitrarianism, spiritualism and the Shakers. Finally, in Stage Four, a new established religion (denominationalism) appears based on the realignment of religion on society (*Ibid:* 299f.).

In contemporary America a new Great Awakening appears to be much in evidence. McLoughlin (1978: 10, 1979 f.) suggests that its initial phase goes back to 1960 beginning with John F. Kenndy's election as president. Awakenings as we have seen begin in times of crises involving a "period of drastic. . . restructuring of our social, political, and economic institutions"

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(Ibid.: II). Civil unrest, the War in Vietnam, bureacracy and giantism in government, the inability to solve social and economic problems in the country, and many other factors served to induce self-doubt and pessimism as the 1960's neared the next decade. Bellah (in Glock-Bellah, 1976 : 333) has suggested that the U.S. underwent, for the first time in its two-hundred year history, a "mass disaffection" From American values and culture and a "massive erosion" in business, government, education, the churches, and family. The last poll centering on religious life in America *(Religion* in *America:* 1979–80) at least partially confirms this evaluation of Bellah's. Looking into the 1980's George Gullup suggests that the country will undergo serious dislocations and a "moral crisis of the first dimension (*ibid.:* 1). Such crises and disjunctions have elicited varied responses. McLoughlin (1978 : 1979) has suggested that the old Liberal protestation of the last century began to disintegrate with increasing rapidity from the late 1920's and the early 1930's. Some suggest that the majority of Americans lost faith in it by the 1950's *Ibid:* 180). The earliest response to this loss of self-confidence in American values was an attempt to reawaken the older values inherent in the culture. Such was the age of neoconservatism that became very prominent throughout the 1950's *ibid.:* 185f.). The revival of Liberalism occurred in the 1960's beginning with the 'New Frontier' of President Kennedy. Yet the growing failure of liberal programms and the inability of the neoconservatives to win over a majority of the population opened the door to alternative philosophies and life-styles. One such philosophy and life-style was 'Beat Zen's: a fad which grew out of a somewhat distorted view of traditional Zen land which emphasized a purely intuitive, libertine, and improvisional life-style. At the same time it was antithetical to American values and culture (Prebish, 1979: 22 f ; Laymen. 1976: 69f,). The leading exponents of this movement included Allen Ginsberg, Jack Kerouac, and Gary Snyder, with only Snyder having any clear understanding what traditional Zen espoused (Prebish, 1979 : 24–5; McLoughlin, 1978 : 196 f.). Yet it should not be assumed that the Beat movement was a corruptive form of Zen or a foot note in American history. For one thing it firmly placed Zen in the counterculture, a reflection of events in the last century when Theosophy placed Buddhist teaching squarely in the alternative reality tradition. Secondly, the Beat movement called attention to values and philosophies from the East that may well alter

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American values and beliefs in a significant way over the next century.

The importance of the counterculture itself far outweighs the actual numbers involved in it. When its ideas, values, and approach to living are understood via more reasoned rather than revolutionary arguments it will perhaps cause Americans to see through the myths that are responsible for the dissatisfaction that is so rampant today. Bellah (in Glock-Bellah, 1976: 337) has interpreted the crisis of the 1960's and beyond as a repudiation on the part of a sizable portion of the educated young of the two primary and for the most part mutually contradictory ideologies espoused by America: the biblical religion and utilitarian individualism *(Ibid;* 334).

The biblical religion contributed the notion to the early American colonists and to the American nation, especially during the Civil War, that this was "God's new Israel" as expressed and understood according to the symbol of a covenant which established a special relationship between God and His people (*Ibid*). The Self-understand of the nation from this point of view thus become strongly collective and social. Furthermore reality and morality were interpreted via the objective absolute God in the Bible and via objective revelation.

Utilitarian individualism, on the other hand, was popularized by the writing of John Locke and his followers which deliberately obscured any contrast with the Biblical religion (*Ibid.:* 335P). It was, nonetheless, atheistic and deterministic; it emphasized self-interest as opposed to the Biblical emphasis on conscience; it emphasized freedom to pursue individual goals as opposed to the Biblical freedom to pursue that which was right, e.g., moral. Finally, Utilitarianism emphasized 'means' with the only 'end' of importance being the individual's self-interest. This led to an emphasis on "technical reason", that is, on science, technology and bureacracy (*Ibid.:* 335–6).

The harmonization of the two was made possible only through the corruption of the Biblical tradition by utilitarian individualism *(Ibid.:* 336). So long as the individual and nation prospered or at least held out the promise of a future prosperity to the more unfortunate in society, the validity of the dual ideology was rarely questioned. It is precisely this failure to sustain such an optimistic vision to all segments of society that led to the crisis of confidence that first became manifest in the1960's and which later reached such startling proportions in the 1960's with the loss of American

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economic hegemony, independence, and isolation vis-a-vis Western Europe, later Japan, and most recently the oil-exporting countries. Yet domestic events, not necesarily divorced from the above cause, also contributed to the crises, such as the Civil Rights Movements, major demographic shifts, geographic mobility, and the restructuring of the occupational heirarchy. As mentioned above, the ultimate failure of America to solve the many social and welfare incongruities of the nation by means of massive infusion of monetary resources for aid programms and bureaucratic involvement of the federal government overseeing those programms as initiated by the Liberal Kennedy and Johnson administrations only served to produce a sense of helplessness and frustration on the part of a sizable portion of the poorer population. Thus liberalism no longer commands-the confidence of the nation as it did in the past because of its ineffectiveness.

For the same reason Utilitarianism has been seriously questioned and challenged in the past few years. The emphasis on environmentalism and consumerism illustrates the loss of confidence in the properiety of pursuing one's self-interest: whether it be an individual or corporate self. Furthermore, the inability of American business to successfully compete in the international market place and even on the part of some industries in the domestic market place has again raised doubt about the effectiveness and hence the value of the Utilitarian approach.

Because the Biblical religion became closely identified with and even subsumed under utilitarian individualism and the established powers associated with it, at least among the organized and established mainstream churches, the loss of confidence in organized religion also became evident to a small degree in the late 1950's.

The inability of America to cope with its problems social, economic political — at home and abroad reached a crescendo during the Vietnam War. Never before in the nation's history has failure been so pronounced and frightening to the average citizen. Intimations of the nation's fall from invincibility were suspected in the economic sphere, but if any doubt remained about that fall it was shattered with the communist takeover of South Vietnam in 1975.

The reaction and perhaps only viable alternative to Utilitarianism and to the mainstream Biblical religion in the 1950's and 1960's was the Counterculture, a movement or series of movements

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spearheaded by the educated young. It differed from the former ideologies in five ways::

(1) It rejected the old Bibical duality of man and God, this world and the next world;

(2) a sense of timelessness with regard to life was espoused rather than interpreting life in terms of the near or millennial future;

(3) Eastern religions, including Buddhism and Hindusim, were accorded an important role because of their supposed emphasis on the necessity of maintaining a harmony with nature and the introduction of a more personal, intuitive, and spontaneous approach to the world around the individual;

(4) humanity is thought of in terms of 'the family of man' instead of specific ethnic groups, races, 'chosen' people, or any other restrictive and exclusivistic group;

(5) man is one form of life among many having no necessary superiority or domination over other life forms (McLoughlin, 1978:199).

The emphasis on the American response to religious activity, the crisis of confidence in American values and ideology, and the reaction to this crisis via the counterculture is important in understanding Buddhism's pending importance in the restructuring of American outlooks and values in accordance with new realities. It is important to understand that Buddhism, despite the number of years it has existed in this country, despite its association with the alternative reality traditions, despite the publicity it received in the 1950's to early 1970's, despite its association with the counterculture, thus far has not as yet made its full impact felt in American culture. The reason is that it will take many years, perhaps a century or more, for the nation to either reject or significantly alter the current ideology to such a degree that what is considered countercultural today will become mainstream tomorrow. This is not to say that Buddhism did not exert at least some influence on American society. It was and is an influence that is faddish in its direct form but more sustained when adapted to other movements. Thus the initial flush of Buddhist popularity in the 1950's and 1960's was taken to be a simultaneous rejection of Christianity. This is acknowledged in the introduction of a book by Garabedian and Coombs (1969) entitled *Eastern Religions in the Electric Age:*

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> "For twenty-five years the west has exhibited a growing interest in the religions and philosophies of the East. This interest springs from two main sources: Western exposure to Eastern Culture as a result of World War II, and more recently, the discovery of Eastern wisdom through a colorful, improvised, reckless search by young people in the Beat and Hippie experiments . . .
>
> Young people are questioning what they have been told; the old cliches which have served as answers are now wholly inadequate. The poverty and injustices in a society supposedly made up of men created equal serve to reinforce, for young people, the idea that America's values need to be revolutionized".
>
> (Garabedian and Coombs, 1969: 7–8).

Or to put it in Slogan form: "Christ is dead — Buddha Lives."

Such interest in Buddhism and the Eastern religions in a whole, however, was not sustained. By the mid-1970's a massive shift occurred among young and old alike toward the old Christian charismatic evangelical theology and its existential-emotional manifestation: the 'born-again' experience. The popularity of the latter is demonstrated in a poll contained in carroll, etc. (1979: 117), which indicates that thirty-four percent of all Americans have had a 'born-again' experience: that is, a turning-point in one's life involving a commitment to Christ. The 'born-again' experience in fact is one of three criteria for defining an evangelical, the other two being the acceptance of a literal interpretation of the Bible (or the acceptance of the Bible as the absolute authority) and one who bears witness to his or her faith *(Ibid.)* above-mentioned poll has found that one in five meets all three tests of evangelicalism that thirty-eight percent of all Americans accept the Bible as the actual word of God, and that forty-seven percent have 'witnessed', that is, have attempted to encourage others to believe in Jesus Christ or to accept Him as his or her Savior (*Ibid:* 114, 118). This development in the wide-spread acceptance of evangelicalism reflects similar circumstances of over one-hundred years ago when, according to Pritchard in Glock-Bellah, 1976:324), 1976:324), evangelicalism "emerged as the dominant theology in the new established religion". Whether or not evangelicalism truly reflects or can sustain American religious values in the present age as it apparently did in the latter half of the nineteenth century and early twentieth century must remain for the time being an open question. It would appear from the latest polls, however, that individuals still continue to prefer working out their own salvation and to do so

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pecifially by turning inward 'spiritually' rather than depending pon some objective authority. Thus church attendance for main-ream religions has suffered a decline from a national average of rty-nine percent in 1958 to forty percent in 1971 with attendance olding steady at forty to forty-two percent throughout the 1970's *Religion in America*, 1979–80:28). Yet such movements as Bible udy groups, Transcendental meditation, Yoga, and Eastern eligions continues to maintain interest for a large number of eople, especially the first mentioned movement which is current-enjoying a wave of pupularity. Thus twenty-two percent of the ounger population polled are members of Bible study groups, hree percent of Yoga, and one percent of... Eastern religions *Ibid:* 34). It would appear that Buddhism and other Eastern eligions fulfil the individual's interest with respect to pursuing an ner or spiritual life, but since Bible study groups and other hristian related activities have been and will continue to remain opular for a large proportion of the population, it is highly nlikely that the Eastern religions - Buddhism included—will gain the imagination of the younger population in the foreseable ture as it once had in the 1960's.

There are signs, however, that Buddhism in one form or nother, in association with other movements or on its own merits, ill eventually gain enough of a foothold in the American religious xperience to convert it from a countercultural phenomenon to a uasi-mainstream religion in much the same way that judaism ecame more of a mainstream religion in the last twenty years or so. he reasons for this changes are as follows:--

(1) the young—those who are teenagers and who are in their early twenties—take more of an active interest in the Eastern religions *(Ibid.)* 35–36). Wuthnow (1978: 15 f., 23 f.) in a study of religiosity in the San Francisco Bay area has found that a series of social and cultural conditions have facilitated a wider adoption of Buddhism specifically Zen) and other Eastern religions. Exposure to new ideas, legitamation of non-conventional activities, opportunities to experiment, and motivation to experiment are all contributing factors to such an adoption (*Ibid :* 42). It has also been found that the eastern religions experimenter tends to be better educated, from a better educational background, and more intellectually sophisticated (*Ibid :* 23). The involvement of the young in non-establishment movement in general may very well nourish "values and life styles that augur change for American society" (Wuthrow in Glock-Bellah, 1976: 274, 282). One can

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only surmise whether the young, who after all will become the future leaders of the nation, will retain and in fact bring about a change of ideals and goals. For instance, is the Governor of California, Jerry Brown, a former Jesuit Seminarian and student of Zen, an anomaly in the American political process or is he the vanguard of the future leadership of this country? This is a question that only time will answer. In any event, the fact remains that the practitioner of new religious and quasi-religious groups are stronger than their numbers indicate because of their high degree of education and sophistication *(Ibid :* 289).

(2) Increased migration from predominantly Buddhist countries (e.g. Laos, Cambodia, Vietnam, Thailand, etc.) will provide somewhat of an impact as these groups gradually enter the mainstream of American Society.

(3) Buddhist inclusion and alliance in the Human Potential Movement, such as *est*, Gestalt Awareness, and the Esalen Institute (Stone, in Glock-Bellah, 1976; 93 f.) has served to demonstrate the validity of Buddhist teaching and practice in a manner understandable and relevant to the Amercian experience in the twentieth century. The alliance of the two (many of the Human Potential Movements and Buddhism) serve to provide an insight into human potentiality that appears to find a credibility among all segments of society and not simply those who are anti-scientific and orientated toward an esoteric and occultist view of the universe. A deeper understanding of the human condition can only serve to validate the basic teachings of Buddhism about humanity's basic condition and potentiality.

All of the above observations on the American religious experience and value-system together with Buddhism's inclusion as a viable force in it seems to point to the general conclusion that it has yet to reach its full potential in this country. Although Buddhism enjoyed popularity in the 1950's and 1960's the American mentality was not as yet ready to accept it as a viable alternative to the established religions. Now, however, there is a more balanced and reasonable understanding of Buddhism and the promise it holds out as a tool to understanding man and his potential. It will provide an appeal to an important segment of the population: a population that is educated, sensitive, and adventuresome. It will be a segment that will eventually convert Buddhist practice into a peculiarly American branch of Buddhism with its teachings restructed and rephrased to meet the needs and understanding of the country in present and future times. Buddhism will

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be successful and acceptable in this country only when it is understood in purely American terms, much in the same way as it was understood in purely Chinese terms in China sixteen hundred years before. This synthesis may not occur until the twenty-first or perhaps even the twenty-second century, but one must keep in mind that old habits and myths die very slowly. The new understanding of 'reality' which will replace them must however, be carefully nurtured in order for the new ideas to take root in Man's psyche in a gentle, orderly and accurate manner.

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39. Japanese and Chinese Buddhism in the Twentieth Century *

Zenryu Tsukamoto

The world of the twentieth century represents a time when mankind, or at least that part of mankind known as "cultured man", who has established the so-called Modern State, desires more than ever to protect the natural rights of liberty and equality. Furthermore, by dint of scientific explanations of phenomena, man has based his life on scientific knowledge, and strives to utilize to the maximum the results of scientific knowledge for the welfare of human society. This trend originated in modern Europe, where, guided by the fructification and free activity of human reason, it might adequately be described as a resistance movement to God or, more precisely: to the Christian Church. As a result, new Christian theologies in Europe and America were developed in answer to these secular experience in order to thwart the scientific rationalism that revolted against the Church. Nevertheless, the scientific spirit, the freeing and awakening of human reason, and scientific rationalism were responsible for a definite reformation of European and American society; those countries became larger and stronger. The scientific spirit came to Asia and vehemently altered the status of Asia during the nineteenth century. In the twentieth century Asia found herself on the same ground, seeking more and more after scientific advancement, becoming more and more rationalist. Buddhism in Asia could not help but be influenced by these "changes-in-mind".

Three kinds of Buddhist churches exist in modern Asia: (1) Theravada Buddhism, which is based on scriptures written in Pali. This is a kind of state religion in Ceylon, Burma and Thailand. (2) Lamaism, which is based on the Tibetan translation of Buddhist texts. This is followed by people in Tibet and Mongolia, especially the former where the Dalai-lama not only ruled the Lamaist

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followers with absolute authority but also governed the people politically. Following the Chinese Communist Revolution his political power has been reduced, but he still retains great strength among the people who follow Lamaism. 3) Chinese and Japanese Buddhism, which is based on the Chinese translation of Buddhist texts, especially on Mahayana texts which were selected and systematised. In other words, this Buddhism is a Sinicized and Japanized form of Buddhism adapted to the history and thought of the people, and became what might be termed the Chinese and Japanese form of Buddhism. In Japan particularly, where many schools of Chinese Buddhism were introduced, many new schools were founded and popularized. However, not only the Church of Chinese Buddhism but also of Japanese Buddhism were formalized and lost their vitality in the course of the nineteenth century; they no longer held sway in their guidance of society. The political leaders of these two countries, impressed by the advances of European and American countries in the wake of Western Civilization, lost interest in "old Buddhism", despised it, thought it useless, and suppressed and persecuted it. Yet, religion in general resuscitated its original spirit throughout this suppression and persecution, took the chance to recover from the previous decline, and undergoes at present a revolutionary progress.

The modern Buddhist world in China and Japan, on account of government suppression and persecution, accomplished a transformation and managed reforms which were not evident in other Buddhist Asiatic countries. Let us make a perusory survey of twentieth century Japanese Buddhism.

1. JAPANESE BUDDHISM

Many schools of Japanese Buddhism had served the feudalistic lords during the feudal age (Tokugawa; use of the word feudal is quite loose, since the system was in reality absolutism, absolute power in the hands of the *shogun*), which lasted for two hundred and sixty years or more previous to the Meiji period. These schools secured their position and prosperity by co-operating with the feudal lords in their maintenance of the feudal social order; at the same time they fixed their position in the feudal system. The Tokugawa family lords obliged all the people to belong to some temple, called *danka*, in their efforts to suppress Christianity. This meant that all Japanese families, under the leadership of family

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ead, were, at least nominally, Buddhist believers. Every temple ecame a branch temple of the *honzan*, or head temple of the chool. The abbot of the head temple of every school supervised the igh priests of the branch temples and, in turn, was subordinate to he lord or *shogun*. The high priest of every temple not only erformed the ancestor rituals and funerals required by those amilies in his *danka* but also acted as a sort of inspector-guardian f the peace, reporting to the feudal lord both those who professed elief in heretical teachings and those who planned treacherous ction against the social system. Thus, the Tokugawa lords made he temple clergy cooperate in maintaining the feudal society, mploying the priests literally as inspectors of the people through he *danka* system. Politically forced to be "believers", there were urely some among them who were sincere believers, but the unction of the Buddhist temple in the Tokugawa age was confined o the performance of rituals for the dead. Even the rituals for the lead of the *danka* families were magical in nature, completely ncomprehensible to the Japanese people, because they were read n the Chinese style of pronunciation. Eventually, the life of the riests became so stable that the priests themselves became lazy, ost interest in their mission as priests and in their study of Buddhist Truth. Under the stability of this feudal system, Japanese uman reason was impotent, and Buddhism became what I term formalized Buddhism".

Meanwhile, the lords of the Tokugawa family hailed Confucianism, in particular the school of Chu Hsi, as the guide for government, and ordered the political underlings to study Chu Hsi and to propagate his teaching as an example for both politics and morals. The Chu Hsi school, as already well known, protested vigorously against Buddhism, more so than other schools, and they nsisted that Buddhism was not only useless but also harmful to a eal social life guided by Confucian principles. The Tokugawa ntelligentsia, generally called *shitaifu*, who were thoroughly edu- ated in Confucianism, gradually became separated from all Buddhist affairs and despised the Buddhist religion. Even the nonks themselves neglected their religious mission, which should be an endeavour to solve the problems of current social life and personal suffering. Instead they indulged in fixed dogmatic study of the doctrines respective to their school, recited the sutras for the deceased, and left aside entirely the religious problems connected with the actual society.

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Just as the lords in their castles governed the people by a stratified feudal system, the abbot of each Buddhist school governed the clergy by a hierarchial system. The schools clung to traditional dogma and merely endeavored to maintain and follow the tradition. It was only natural that this "formalized Buddhism", the Buddhist order fixed in its *status quo*, lost all vitality and was unable to meet the rapid social changes which were to occur during the nineteenth century. Professional priests who only preached resignation to the people of the lower classes could only serve one purpose, the maintenance of the *status quo*. The force of Europe and America, which made its assault in the late nineteenth century, awakened the human reason of the Japanese which had been imprisoned and lay dormant inside the walls of this feudal system. The Meiji Emperor system succeeded in establishing itself in 1868, when the *shogun* and lords were defeated by the centralised power of the *samurai* of the lower classes. The leaders of the Heiji era endorsed Shinto as the state religion in order to give a strong backing to the Emperor system, and they separated the Shinto gods from the Buddhist temples where they had for so long a time coexisted with the Buddhist deities. Buddhist priests were obliged to believe in Shinto, and the rulers both despised and denigrated Buddhism.

In front of the main gate of Zojoji, headquarters of the Jodo school in Tokyo, a huge tori of white wood was constructed: the Amida Buddha of the main hall was shifted and in its place the goddess Amaterasu was enshrined. At the foot of Mt. Hiei in Shiga prefecture some people rejoiced in ripping up sutras and breaking images publicly. Buddhist temples were destroyed, Buddhist monks were laicized, and even the five-story pagoda of Kofukuji in Nara was put on sale on the market. The Meiji leaders intended to build a new strong state of Japan by the Introduction of European thought and scientific civilization, so that they did not care about old "formalized" Buddhism, which they considered useless remains of the past. However, the enthusiastic missionary work of Christianity, which came to Japan along with the impact of Europe and America, gave a strong impetus to Japanese Buddhists. Religion awakened and revived by means of the persecution and heretical opposition, and many obstacles heaped in the way of Buddhism during the early days of the Meiji restoration became the instrument of Buddhist revival.

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Although the numbers of educated people in Buddhist orders were small at this time, they tried, in spite of much suffering to make suggestions for reform of the old system of the orders. They also mapped out plans to fight against not only the new Shinto assertion but also the new system of the Christian missionaries. The Rev. Gyokai Fukuda appealed to the monks, who were not observing the Buddhist rules of discipline and who were so one-sided in their knowledge of Buddhism, that they should in such critical times of anti-Buddhist atmosphere became "the big fish in the ocean", reading widely in the whole Tripitaka and penetrating all the diverse aspects of Buddhism. "If you are only mosquito larva priests in stagnant water, then Buddhism will disappear." In this way Fukuda advised and encouraged the priests before he finally succumbed in 1888.

Under these circumstances the scientific study of Buddhism which was prevalent in Europe, especially philological and historical studies, was introduced to Japan, and gave a revolutionary light to the Buddhist world in Japan. There had been Buddhist studies in Japan, even before and during the Tokugawa period; yet, these studies did not aim at the historical precision necessary to elucidate the fundamental spirit of the Buddha. They had been limited to the support of a state in which feudalistic leaders reigned supreme, and a dogmatic church adorned with political ambitions. Therefore, ideas concerning the fundamental spirit of Buddha were confused; in fact, even conceptions of the founders of the various sects were more or less distorted. This condition of Buddhist study, which might be termed prealable to the "awakening of human reason," could not help but be unsettled by the introduction of the further advanced European Buddhist studies in which Buddhism was the object of a scientific study adapted to modern rationalistic society. The Japanese scholars Masaharu Anesaki, Junjiro Takakusu, Bunyu Nanjo, and Bunzaburo Matsumoto studied successively in Europe, and upon the return, they presided over Buddhist studies and Indian philosophical studies at the national Universities of Tokyo, Kyoto, Tohoku and Kyushu. Moreover, they guided the philological and historical studies of Buddhism at the Buddhist universities (built by the separate Buddhist schools) such as Hyukoku, Otani, Taisho, Komazawa and Koyasan. Scientific study then developed freely and rapidly with considerable results and without political restrictions and deterrents. The upshot of this new style Buddhist study that had centered for a large part on the

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kerygna of the Buddha was on appeal to return to the primitive Buddhism, because the scholars explained and boldly declared that the Mahayana sutras on which Japanese Buddhism was based were products of later Buddhist developments. Conservative people of the old-fashioned Buddhist schools were surprised at the publication of Anesaki's *History of the Buddhist Scriptures*, published in 1899, and Sensho Murakami's *Treatise on the Synthesis of Buddhism*, Vol I, General View, published in 1901.

Murakami proudly stated in his book: "I who was a priest of the Otani Shin school had reflected on the modern status of Buddhism and the general trends of society, and I now publish this book in August after having studied Buddhism. However, ignorant people thought that this book was written in deprecation of Buddhism or with the design of destroying Shin Buddhism. The upraised voices in criticism of this book were so strong that intelligent people came forward to lay blame on the narrowmindedness of these voices and expressed their surprise at the indulgence in heretical bias. Consequently, I myself took leave of the priesthood of the Otani sect and took advantage of the opportunity for free study." No longer can the trend of free study in Buddhism be halted in spite of surprised and embarrassed people in the Buddhist schools; no longer is it denied that the Mahayana sutras are not the direct teaching of the Buddha but the product of later Buddhist development.

The philological and historical free study of Buddhism in Japan advanced with remarkable results; yet, in spite of this advancement, the feudalistic system of the Buddhist schools and their dogmatic study did not make any headway. Each school, which had continued for so long a time under the relation of *honzan* and branch, and under the *danka* system, was naturally shaken by the introduction of democratic thoughts during the Meiji Restoration, and all the schools were eventually ruled by the Conference of Buddhist Priests in imitation of the Diet system. Just as the process of democratization was never completed under the divinization and strengthening of the Emperor, the Buddhist schools remained in the same way an association in imitation of the Emperor-system state. and even exerted themselves to maintain a feudal order rather than tend towards modernization. The abbot of the *Honzan* of each school, in a similar position to that of the Emperor, was on top of a hierarchial system, and held the reins of government of the sect, similar to the Diet. Some politically-

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minded priests divinized the abbot of their respective school, literally making him a puppet, and held the real political power in order to rule all the branches of their school. The traditional study of dogmatic teachings in each school was the backbone of this false system; such dogmatic scholars heartily disapproved of the European-style free study and were not prone to modernize in any way. The scholars in each school were requested to think and preach within the limits of the school to which they belonged. Some however, dissatisfied with fixed dogmatic study, sought to systematize new theories of their teaching, adding reason to their faith in the quest of truth. These scholars were sometimes accused as heretics and even purged from their positions in their various schools. Two or three examples can be cited from the School of the Pure Land. Manshi Kiyozawa had intended to reform the Honganji Church at the beginning of the twentieth century, and was purged for his troubles from the conservative Church. Having realized the difficult task he had set for himself to reform the church system, Kiyozawa withdrew from his high position in the Honganji ecclesiastical order and published a magazine entitled *Seishinkai*. He then attempted to modernize the doctrine of Shinran, concentrated on the movement of new ideas, and lent a helping hand to all serious students of enthusiastic faith who were seeking after truth. Taiei Kaneko, who had studied Shin Buddhism from Kiyozawa, was purged from the Otani branch of the Shin schools for the heretical ideas that he expressed in his book *Idea of the Pure Land*. In the Jodo school Benkyo Shiio, the founder of the Coexistence Movement based on the essence of Buddhism, Benei Yamazaki, founder of the Light Movement which was centered on the practice of the *nembutsu*, and Entai Tomomatsu, the founder of the Truth Movement, were regarded as heretics by the authorities of the school to which they belonged. The young Tomomatsu fled from the jodo school and continued his movement among the youth with the slogan to return to the original teaching of the Buddha. The Reverends Shiio and Yamazaki were considerably older, had both knowledge and experience in the mission field of the Jodo school, and had high positions in the ecclesiastical order. They had no small number of zealous followers among the priests of the Jodo school, and also many influential lay devotees who occupied leading positions in education and industry, in fact, so many followers in various fields that the leaders of the school could not

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purge them as heretics. This last example illustrates the steady weakening of the authority of the traditional study within the sphere of dogmatic teaching. These new Buddhist Movements with their accumulating literature resulted in freeing Buddhism from the Buddhist priests who had been monopolizing Buddhism with their magical practices. These movements made Buddhism the guiding principle of social life, and their leaders wanted to revive Buddhism among the laboring classes. The recital of Chinese scriptures, a monopoly of the priesthood read in a magical fashion, and the uselessly elaborate Buddhist rituals of the Middle Ages were rejected; new rituals were conducted in the Japanese language, and differences were discarded between priests and laity in accord with modern intellectual life. These Movements developed in direct contrast to organizations which depended on the force of authority, or even on the authority of the Emperor.

In parallel with these Movements there were numerous other leaders who were dissatisfied with the conservative status of the church and priesthood, and other seekers after truth who stooped to drink the water of life from the pond of Buddhism, and wrote essays appealing to the public expressing their enthusiastic belief in Buddhism. Laymen from among the intelligentsia and students, influenced by modern European thought, also engaged in the new scientific enthusiasm for Buddhism. We must not overlook the fact that their works in the field of Buddhist literature had a great influence on the young intelligentsia and the young Buddhist priests.

The novelist Chogyu Takayama, who had studied at the University of Tokyo, was devoted to St. Niohiren, and his friend, Masaharu Anesaki, who held the chair of the Science of Religion at the University of Tokyo, also became a devotee of St. Nichiren. The novelist Shoko Elmoshita was devoted to Shinran; Kunihiko Hashita, a famous scholar of biology, found the guiding principle of his life in the Zen of Dogen. These men wrote about religion, the personality of the Buddhist saint to whom they were devoted, and also their own thought and faith, free from any of the restrictions imposed by the traditional system of the sect they chose. One of the dreams of Hyakuzo Kurata, "Shukke to sono deishi" (Priest and his Disciple), which was published in 1916, appealed to many youths, it was not the story of Kenshin-daishi Shiran, so titled by the Emperor, deified by the tradition of his school, but the story of Shinran, the human being, suffering from worldly affairs, in the

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background of which the conceptions of individualism and modern society are presupposed

In the course of Japan's rapid modernization since the Meiji Restoration these new Buddhist Movements, that had organized the Buddhist priests and laity who were aware of the value of human reason enthusiastically inspired the Japanese Buddhist Church. However, to the disadvantage of the Church as a whole, these Movements functioned outside the various Buddhist schools, which were composed of temples and priests still entrenched in the conventional propagation of the faith; on the contrary, the various schools did not welcome these Movements and were rather inclined to sneer at them.

The Meiji Restoration had been successful with the slogan "Protect the Imperial family and attack our foreign enemies". The "attack our foreign enemies" gradually changed into the opening of the Japanese nation; and Japan not only introduced the nationalism of European countries but also proceeded to establish a Race State in which the Emperor occupied the center. Japanese Buddhism, ever since Buddhism's introduction into Japan, had always an intimate relation with the Emperor system *(tenno* system), aided the Imperial family, was aided in turn by them, and developed largely along these lines. The Buddhist orders, that had been previously harassed by the new political leaders who were protecting the Emperor system, had now become enthusiastic co-operators with the *tenno* system, in sharp contrast to the servitor status under the *shogun* of the Tokugawa period. The leaders of the Buddhist orders outwardly tried to revive the force of their own schools, and inwardly tried to strengthen and maintain the feudalistic system of the school. For example, many Buddhist schools, founded by reformers who had rejected obedience to state power in Kamakura times, criticized the character of nobility system in Buddhism, and emphasised the equality of human beings even among the lower classes, now exerted every effort to obtain honorary titles (a calligraphy written personally by the Emperor) for their founders. Such titles as Kenshin-daishi for St. Shinran, founder of the Shin school, Joyo-daishi for St. Dogen, founder of the Soto school, Meisho-daishi for St. Honen, founder of the Jodo school, and Rissho-daishi for St. Nichiren, founder of the Nichiren school, were awarded. The founders of these schools, who were leaders of democratic religious movements, would have refused such honors. Nevertheless, the leaders of the Buddhist schools were

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happy to receive such honors, and they used these honors as a means for collecting money from the conservative peasants and merchants. These same leaders also tried to revive their own schools by performing grand-scale anniversary ceremonies in commemoration of the deaths of their founders; in the early part of the twentieth century when the divinization of the Emperor was taking place, this revival policy of the Buddhist schools met with success. On the occasion of such anniversary coremonies, numerous donations were received, many temples were rebuilt and repaired, and educational institutions, in particular, were built or enlarged. The scriptures favored by each sect were published in series, and hence, the study of the dogmatic teaching of each sect was encouraged. Social service and propaganda abroad, especially for Japanese emigrants, were carried out on a large scale. The ceremonies in commemoration of the founders were solemnly performed, but they remained for the most part rituals with recitation of Chinese scriptures that had a strong scent of magic and the Medieval Age. Although no reformation suitable to modern life took place, new education, social services, publications, etc., as commemorative works accelerated an adaptation to modern society.

But as long as the traditional study of dogmatic teaching remained imprisoned in the cell of tradition left over from the Tokugawa period, the old scholars and priests, in spite of some Buddhist priest to the contrary, were to alienate the youth responsible for the progress of Japan and the intelligentsia trying to modernise the country in the wake of Europe and the United States. The old scholars steeped in conservatism could only appeal to other conservatives, such as family-heads who had a long-standing relation with a temple and felt deeply the responsibility of their ancestor rites. The intelligentsia and youth thought accordingly that temples and priests exist only for funerals and ancestor rites, but not for a modern scientific society; hence, they more or less denigrated Buddhism, maintaining an indifferent attitude towards the teaching of Buddhist priests to whom they deigned their smile.

The family system, in which rituals for ancestors are important functions, still exists in Japanese society and tends to maintain the feudal system, even in the cities. The farmer society, where peseants, lovers of the soil, industrial workers without cares about their poverty-stricken simple lives, have continually supported the Japanese state, has also clung to rampant feudalistic customs. Even

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the Japanese textile industry which has been modernized to a great extent has operated with uneducated labourers in the factories and with conservative youth who have never been offered the chance to become aware of the "modern intellect". Buddhist temples and priests have thrived in this atmosphere depended on such feudalistic families and farmers, and established strong relations with devotee factory owners. Even in the twentieth century when the modernization of Japan is still going on, the temples and priests continue to depend on these peoples and base their future and prosperity upon them. The priests preached "resignation" as a Buddhist doctrine, a doctrine of the distorted Buddhism inherited from the Tokugawa period. No attempt was made to preach about modern life, or that the future will result from the present deeds of life and society, nor was any attempt made to preach any doctrine of awakening or advancement. Passive and distorted theories of Buddhism were the talk of the day: no dissatisfaction with the present actual situation (which is a result of past deeds), let us simply work hard and be content with things as they are.

We do not deny that Buddhism offered spiritual food and enriched the spiritual life of the farming people and many others who form the base of Japan. On the other hand, we cannot help but acknowledge that Buddhism acted as an opium in delaying the awakening of the masses, strongly conservative that they may be in character, and served to maintain the feudal system rather than advance the modernization of Japan.

After the Sino-Japanese War (1894), the war with Russia, and participation in World War I. Japanese militarism and the Emperor system were strengthened, and the Buddhist Church began to cooperate closely with the Emperor system. For example, in 1916 the *Bukkyo gokokudan* (Buddhist Association for the protection of the State), an organ of all Buddhist schools, declared that their aim was to encourage and weld the spirit of nationalism, to protect the Imperial family and State, and to do their utmost to save the world and benefit the people. They thus exhibited themselves as the Buddhism of the Imperial State. In 1937 Japanese imperialism reached a peak by aggression in China: the Japanese government called this aggressive war a sacred war aiming at the punishment of anti-Japan Chinese or coprotection against communism. Along with this plan of aggressive war by the Japanese government, the "Buddhist Movement of the Imperial Way" became very strong within the Buddhist Church. Many slogans, such as "serve the State

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through Buddhism" *(bukkyo hokoku)* and "make prosperous the force of the State" *(kokuiseayo),* were loudly proclaimed; prayers for the health and long life of the soldiers, were made. Sympathy for the army, ceremonies for the dead soldiers, and other religious functions in support of the aggressive war were carried on in great display; these religious functions did not stem from any doctrine of any of the schools, but were performed purely in line with the government policy of war.

At the time of the Sino-Japanese incident, the Chinese Buddhist Society criticized the blind cooperation of the Japanese Buddhist Church with their militaristic government's policy. Rev. T'ai-hsu, renown leader of the Chinese Buddhist Society, lodged a plea with the Japanese Buddhist Association, that they should strive to bring about peace between Japan and China, saying that the Chinese people who have been fighting and killing among themselves for some ten years will make Japan commit suicide by this incident, and a terrible disaster will befall the world. In reply the Japanese Buddhist Association emphasized that, on the contrary, the Chinese people, agitated by Soviet Russia, regarded Japan as an enemy and brought about the present miserable condition. They urged in turn that the Chinese Buddhist should awaken the Chinese people and alter the thought of anti-Japan into one of co-operation with Japan.

At the beginning of Japanese participation in World War II (1941) co-operation between Church and State was reinforced, and all Buddhist churches, including Tendai, Shingdon and Jodo, transformed their order into a society for the protection of the States, both literally and figuratively, and removed their vows of allegiance to the Emperor and the State. Slogans, such as "help and support the Great Policy" *(tasisel yokusan)* and "act as loyal subjects" (*shindo jissen*), were pasted on the walls of Buddhist temples. Rites for the protection of the State and welfare of the soldiers were performed; the fighting spirit was encouraged, and the defeats of the United States and Great Britain were hailed before the altar. The Buddhist Association which had been only an organisation of Buddhist schools was now replaced by the Great Japan Buddhist Association, an instrument for propagating the war policy. Orders from the government were transmitted through this Great Japan Buddhist Association to the Buddhist schools. According to these orders the abbot (chief priest) himself of every school travelled and preached in all parts of Japan, aroused loyalty

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as Emperor's subjects from his audiences, and reiterated belief in certain victory. Organized groups of preachers continuously performed such functions with catch-word phrases like "complete the sacred war" and "help and support the Emperor". In the midst of these active campaigns the priests were unable to locate any such principles in their own doctrine, so they sought such principles on the outside.

Whether Japanese Buddhists should cooperate in an aggressive war or not was never discussed among the Buddhist orders. To be a follower of the Emperor's sacred will was regarded as the greatest honor. It is strange that some Buddhist movements in defiance of the Emperor's orders did not appear among the Buddhist schools; the Buddhist schools instead took the standpoint of cooperation between Buddhism and the "Law of the Emperor", even emphasized more the law of the Emperor than the law of the Buddha. No principle which negated the policy of the Emperor was to be found in Japanese Buddhist doctrine, so no one criticized the "help and support the Great Policy" and the "act as loyal subjects". In fact, to criticize was to be ostracized from one's own Buddhist school. Yet two attitudes could be found: (i) complete submission to military orders and the Emperor's order as the greatest honors and (ii) although complying with the emperor's orders a considerable sceptic and passive attitude towards the orders of the Emperor. The Buddhist laity danced to the piper's flute: they respected the Emperor as a living God, had no doubts about the validity of the aggressive war, and respectfully upheld the four obligations (to parents, to living creatures, to the Emperor, and to the three treasures of Buddhism). The farmers with their feudalistic character remained inflexible, despite the fact that their sons were sacrificed on the battlefield. The second attitude was held mainly by some among the intelligentsia and students, who were critical of the role played by the divinized Emperor and had a negative disposition towards the war. Without sufficient strength to protest and no power to organize such a force, their efforts were eventually converted from forced cooperation to conscious subjective cooperation in the war; unnatural perhaps, but this was looked upon as the only way for the powerless. To realize one's own insufficiency is one of the first steps to Buddhism.

During the war the dialogues and writings of Shinran, Dogen and Nichiren were keenly read; amid the cries of emergency the thought of these Buddhist saints of the Kamakura period appealed

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to the people and offered spiritual food for those who sought peace of mind. Those with mental reservations, between their subjective conscience and the "law of the Emperor", were assuaged by Shinran's "salvation for the evil" *(akunin shokisetsu).*

The school of Nidhiren, the saint who declared that "I'll become the loyal pillar of Japan, the eyes of Japan, the ship of Japan", had an intimate relation with the nationalistic spirit. It is hardly necessary to say that this religion encouraged the attacking spirit, defeat of the enemy countries, and completion of the sacred war, all to the beats of their fan-shaped drums. Even after World War II it is commonly known that the Nichiren school works enthusiastically in the movement for prohibition of atom and hydrogen bombs and the peace movement. The sound of their drums, the repetition of the *Namumyohorengekyo,* are heard in the anti-American campaign, particularly at the Uchinada testing grounds and the Sunagawa airfield, and against the loan of land to occupation troops. Yet the Nichiren school has not changed their pre-war attitude; they are forever nationalistic and still fighting the war.

The revival of the doctrines of Shinran and Dogen during the war, was because, paradoxically enough, the intelligensia and students, conscious of the bonds of the Emperor system and desirous to be freed from them, found refuge in Shinran's thoughts on sin, and meditated on them in hopes of transcending birth and death; in any case the revival was not due to the patronage of Shinran and Dogen by the Emperor system. Such a freedom on the part of the intelligentsia and students, idealistic and resigned though it was, was all that was accessible to them.

Since the Japanese Buddhist order had a close relation with the Emperor system, the revival and popularization of the teachings of Shinran, Honen and Dogen, which have no relation to the Emperor system, were not beneficial to the Buddhist order. The economical basis of the Buddhist order was not the intelligentsia and students, aware of the fetters and suppressive action of the Emperor system, but the farmers who had no doubts or suspicions of the Emperor system. It was malefic indeed for Japanese Buddhism that Japanese Buddhists had no or very little experience of freedom of thought outside of the Emperor system. For three hundred years during the Tokugawa period the Buddhist order was subservient to the lords and depended on them for survival; following the Meiji Restoration the Buddhist order desired to have

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close relation to the Emperor system, and the Government did ot neglect to make use of the Buddhist order. Editorials of the *hanghai of chiao jih pao* at the time of the Sino-Japanese War 1937) were somewhat envious of the Japanese Buddhist order; ey wrote: "The government of the Chinese Republic regard uddhism as an antiquity, while in Japan the Japanese government sked for the cooperation of Buddhists and made use of it". These ditorials were, fortunately or unfortunately, entirely correct.

It is not to the honor of the Japanese Buddhist order that no Buddhists sacrificed themselves to an anti-war movement during he long aggressive war in China. Is it even true Buddhist doetrine hat yesterday we performed rites for the protection of the State nd today perform rites for peace? After the war the new emocratic constitution of Japan forbid the Buddhist order to etain the "law of the ruler" *(obo)* on which the order had epended for more than a thousand years. However, now in order o bolster the Buddhist order there are some movements to revive he "law of the ruler"; moreover, the feudal system which still revails on certain levels of Japanese society offers many oppor- unities to the advantags of these reactionary endeavours within the Buddhist order.

Japanese Buddhist followers themselves share the responsibi- ity and decide whether or not they will realize the dignity of the individual self or merely exist under the dignity of an Emperor who is only one person in the world. The vicissitudes of Japanese Buddhism in the latter half of the twentieth century will depend directly on this question.

II. CHINESE BUDDHISM

Twentieth century China was invaded forcefully and econo- nically by the European power; Chinese civilization was inevitably influenced and big changes took place on the political and economic scene. Consequently, Buddhism in China also underwent big changes.

Intellectuals and officials of the Ming and Ch'ing dynasties had been educated in Confucianism, mostly in the school of Chu Hsi. In their opinion Buddhism was undesirable for the education of the people and maintenance of the social order. Monks and temples are completely divorced from the world of government, and are no more than a nest of robbers. Let them live and die by

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themselves as long as they do nothing to distrub the government or the social order. This attitude of indifference, even sometimes antipathy, weakened gradually the influence of Buddhist groups. Buddhism counted its followers mainly among the lower classes and women of low intelligence; the worship was mixed with Taoism and other folk religions. This resulted in a large loss of genuine Buddhism, which degraded into a popular, vulgar, polytheistic faith. This weakened Buddhism received another shock at the time of the T'ai-p'ing rebellion. Then in 1898 Chang Chih-t'ung published his *Ch'uan hsuch p'ien* in which he stated that the recovery of China depended on stressing education in order to rebuild Chinese society. There is no better way to raise the standard of education all over China than to appropriate Buddhist property for the building of schools. In this way all studies will be raised in quality; this is absolutely necessary for the power of the State.

All the officials rejoiced over Chang's suggestion, and Buddhism was dealt another blow. True enough that the Buddhist and Taoist orders were completely separated from society, had enfeebled and degenerated themselves; but the author of the *Ch'uan hsueh p'ien* adds: "Foreign schools have one course on religion, but in China our Confucian Canon represents the religion of China. If we neglect to teach Confucianism in our schools, the way of Yao, Shun, Yu, T'ang, the Duke of Chou and Confucius will disappear, and China will never be independent." Chang persisted in his high regard of the Confucian Classics, the necessity of learning of Classics, and the establishing of those Classics not only as a religion but also as the Main Teaching; all other religions are useless. With regard to the destiny of Buddhism, he felt that its present condition was so weak that it could not exist much longer. The Chinese intellectuals who sided with Chang attempted to effect his "temple property for the support of schools" *(miao Ch'an hsing hsueh)*, spread education on the Confucian classics and considered all other religions as heterodox. In fact, other religions were to be suppressed and expulsed. This common sense attitude to religion prevailed among the intellectuals; the *Ch'uan hsueh p'ien* had a circulation of a million copies, was translated into English three years afterwards, and continued to be read even during the Chinese Republic. The advocacy of *miao ch'en hsing hsueh* was even more popular during the Chinese Republic, when literary and political revolutions were taking place. Temples and monks came to be

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regarded as even pernicious for the new society; monks were expelled and temples put into public use.

In 1912 when the Chinese Republic replaced the dethroned Ch'ing Emperor, the new government certified the freedom of religions. Long traditional restrictions by Confucianism against other religions were legally abolished. In the early years of the Chinese Republic K'ang Yu-wei and others continued nonetheless to extol "Reverence of propriety" and to propose Confucianism as a national religion. Later, in the period of revolution, when politics and society were undergoing rapid changes, the leaders of younger generations hurriedly jumped on the boat of revolutionary ideas, and manipulated the oars on the stream of liberal thought. They espoused democracy and science, and tried to remove all obstacles in the way of China's modernization. Ch'en Tu-hsiu the most influential and passionate of these leaders, founded the journal *New Youth (Hsin Ch'ing nien)* in which he attacked the worship of Confucius and the drive to make Confucianism the national religion. He wanted to make a clean sweep of all traditional Chinese thought and establish science and democracy as the magnetic pole for the construction of new China.

Ch'en Tu-hsiu's "Call to Youth" on the front page of the first issue of *Hsin ch'ing nien* made a plea to those youth who are (i) free and unbound, (ii) forward looking and not reactionary (iii) outward and not seclusive, (iv) worldly and not provincial, (v) practical and not artificial, (vi) scientific and not imaginative to be the warriors in the construction of new China. He continued: "Obedience and filial duty to Emperor, parents and friends are a slave morality; the reduction of punishments and taxation is the happiness of slaves; the eulogies of personal merits in biographies the literature of slave's titles and property are the honor of slaves; numerous steles and a huge tomb are the monuments of slaves . . . (first paragraph) All traditional ethics, law, scholarship and etiquette are nothing but relics of the feudal system (second paragraph)". In this way he waged war on the traditionalist and urged rapid westernization.

Ch'en's radical progressive thought revolution stimulated the literary revolution of Hu Shih. Agitated by the five-four movement of 1919, the campaign became more zealous in character and enlisted many supporters. At this time the successful revolution in neighbouring Russia had an effect in China, and the influence of the Communists and their activities became quite notable. Scientific rationalism and democracy were linked with materialism;

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those who upheld such ideas were impressed with the suppression of Czarism by Soviet Russia. Socialism infiltrated Chinese society around 1921; in 1923 the students of Peking formed an anti-religious league. In the years 1924–1925 the Socialists accelerated their activities and attracted the young intelligentsia, the majority of which were university students. These latter passionately endorsed and acted to carry out the social revolution.

All these trends tended to make religion an object of criticism and derision; the participants in these revolutionary movements regarded religion as a paralysis of human reason, as a check on human liberty and as an impediment to man's progress. It is easy to see why they considered the medieval Buddhist and Tucist temples. inactive in society, as useless things which should be destroyed. During this period some zealous defenders of Buddhism, who had made reflections on the long tradition of Buddhism, came forth, but mainly among the conservative classes. The Buddhists themselves unified somewhat in order to protect themselves, but the revolution between the Ch'ing dynasty and the Chinese Republic spelled disaster for the medieval religious orders. During the confusion which reigned in the first years of the Republic, government officials, military and local gentry confiscated temple property in the name of the Republic, but added these properties to their own personal lands. The success of certain movements in favour of the breakdown of tradition nourished the feelings of antipathy for ancient things; these movements connected with international movements of liberalism and socialism in China, resulted in the appropriation of temples for education, popular museums, local government offices, agricultural laboratories, soldiers' barracks or even jails. There are many such examples in Shan-tung, Ho-pei. Shan-hsi and elsewhere· here I shall cite some literature which will illustrate the conversion and destruction of temples as well as opinion of Chinese leaders on Buddhism.

The *Hsu-shui hsien hsin chih* (New Gazetteer of Hsu-shui hsien), 1932, section on religion concerning Buddhism, reports: "How civilization has been introduced, and the government has been ameliorated. Many of the temples which had been abandoned have been converted into schools, and temple properties are being used for educational funds. At present traces of Buddhism can be scarcely noticed in the villages of Hsu-shih hsien." The *Yuan-shih hsien chih* (Gazetteer of Yuan-shih hsien), 1931, says: "Formerly when Buddhism flourished the wealthier villages had temples.

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Now, since the revolution, the properties of each of these temples have been used for educational funds. The Buddhist followers have gradually diminished until today they are very few, almost non-existent." However, this gazetteer lists fifty-six temples which still exist. The social survey of Ting-Hsien *(Ting-hsien she hui kai k'ung t'tao ch'a)* of 1928, compiled by Li ching-han, offers some interesting information on religions; the following statistics show how many temples were destroyed over the period from 1882 to 1928.

Date	Number of temples destroyed
1882	1
1889	1
1899	1
1900	27
1902	1
1904	6
1905	5
1906	1
1907	1
1908	5
1909	3
1910	10
1911	6
1912	4
1913	2
1914	200
1915	45
1916	1
1917	5
1926	1
1928	1
Total	327

We can see by this table, from the declining years if the Ch'ing dynasty through the early years of the Chinese Republic, especially the first twenty years of the twentieth century, how the powerless religious orders, expelled from official circles and the intellectual classes, existing only among the lower classes, lost so many temples. This survey was made in 1928, but later the movement to confiscate temples and temple properties for educational purposes and other public works increased in strength rather than declined.

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Sun Wen (Sun Yat-Sen), father of the Chinese Republic and advocate of the three principles of Chinese democracy *(san min chu yi)*, passed away March 12, 1925, in Peking; his dying words - "the revolution is not a success; friends, do your best"-agitated members of the National Party (Kuomintang). In 1927 the National Party of Chiang Chieh-shih (Chiang Kai-shek) was elected; the following year Chiang terminated his northern campaign and succeeded in unifying the whole of China. Members, especially the younger members, of the Kuomintang were jubilant that now they had the opportunity to forcefully put into effect the *san min chu yi*. The party led the movement to destroy superstitions; members of the party, student sympathizers, intellectuals, etc., were in fanatical haste to destroy all ancient things. Communism and the anti-religion movement in Russia attracted many youths at this time. The laws prohibiting concubines (February 1928), the binding of women's feet (April, 1928) and pigtails (May, 1928) were issued successively. Other laws to prohibit superstitious professions, such as the act dissolving the professions of oracles, astrologers, sorcerers and geomancers (September, 1928), the prohibition of all varieties of non-scientific doctors (April, 1929), and orders breaking up all sorts of religious societies, were issued. The "Criteria for the preservation and destruction of temples" were decreed in November of 1928, and many Buddhist and Taoist images were destroyed, monks expelled from their temples, and temple buildings confiscated by the government. The execution of this destruction of superstitions by the destruction of images was accompanied by much ostentatious propaganda. The newspapers reported such every day.

The *Ch'en hsin pao* of February 6, 1929, under the title *Sou shen chi* [1] (Record of the search for gods), with subtitle "The throwing out of clay and wooden images", described the destruction of images at T'ai-yuan in Shan-hsi.

> "Today the 31st of January the destruction of images was carried out as previously announced. A beautiful morning, observers flanked the temple like a wall. Those who were in charge of the destruction did their best and completed by midday their task of breaking all the clay and wooden images of all the temples that they had planned to destroy. By decision of the fourth conference of the committee of propaganda and preparation of the destruction of superstitions, the company of execution consisted of members of Kuomintang, policemen, citizens and the heads and assistant-heads of the city blocks. The headquarters of the T'ai-yuan troops sent

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three hundred soldiers who were divided into twenty groups; the police office sent one hundred twenty men who were divided into eight groups; the Kuomintang sent sixty men, divided into four groups; the leader of the chiefs of city blocks sent one hundred twenty men, divided into eight groups; the citizen guilds sent thirty men, divided into two groups: a total of six hundred thirty men. These six hundred thirty men were divided into forty-two squads, each squad headed by a squadron leader. At 10.00 a.m. these squads for the destruction of superstitions gathered at the headquarters of the Kuomintang of Tai-yuan; the leader of the whole company made a speech. Then the forty-two squads holding high their banners on which their squad number, "Company of destroying images", was written, carrying their shovels, sticks, ropes and brooms, marched to the temples to which they had been ordered to proceed. The committee had investigated beforehand all the city temples, had selected and reserved the temples of Kuan-ti, Confucius, Lu-tau and Kuan-yin. The squads proceeded to some fiftyone temples such as those of Tung-yeeah Nai-nai, Lung-wen, Tien-ti, Ts'ai-shen, Wu-tao, Ma-wang, T'ai-shan, Sheng-mu, Niang-niang, Ho-shen, Cheng-huang, Ti-tsang and Chiu-hsien, where they destroyed the sacred images. A rubbish cart followed them to sweep away the remains and carry them off to the dump heap."

This passage is based on the report, much of which is propaganda in character, of the members of the Kuomintang of T'ai-yuan who wished to boast of their activity in support of the new policies of the revolution, and continues to say that this destruction was carried out with the consent and applause of the T'ai-yuan populace. Is that true?

On the day following the destruction of images in Ta-t'ung (Shan-hsi) by police, army and members of the Kuomintang, the real story of the destruction was heard. When the leader of the destroying company ordered the breaking down of images, the soldiers hesitated from fear and refused to budge. The leader shot the image in the breast and persuaded the soldiers that there is no need to fear for "the god is already dead". Only then did the soldiers go forward, remove the head and arms, pull down the image from the altar, and carry it away with them. But many people observed this in silence, and after the police, army and Kuomintang members had left, they began to wail in a loud voice.

Even the soldiers, commanded to destroy, were in awe of the gods, and the lives of the common people depended upon prayers to the gods. Not everywhere did they observe this destruction in silence. In Pao-ting a revolt occured in connection with the

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destruction of Cheng-huang temple; in Chen-hai hsian (Cho-chiang) members of the Kuomintang who dared destroy images were beaten with sticks and kicked by the people, some were nearly killed.

Scholarly circles also protected against the movement of destroying superstitions which was carried out too severely under the leadership of younger members of the Kuomintang. These leaders neglected the actual life of the lower-class peoples and their low level of intelligence; they lacked all sympathy for the spiritual life of lower-class peoples who inevitably relied on gods and Buddhas. Some scholars even advised in the newspapers that the movement to destroy superstitions cannot be successful if the destruction of images takes place before the propagation of scientific knowledge to the people. Inside the government, objections were raised against the severe destruction of temples, and at long last, in February 1929, the government issued an order halting the destruction for a period of three months : after discussion the government will make known a better method for destruction.

The "Criteria for the preservation and destruction of temples" had been issued in November, 1928, by the Department of the Interior when the movement for destroying superstitions was causing a whirlwind all over China. This act gave practical criteria to lead this movement, and the criteria reflect not only a phase of actual religion in China but also the opinion of the government's leaders on religion. The introduction says :

"After careful study we have arrived at the following criteria for the presservation and destruction of temples. Superstitions are an obstacle to evolution; the so-called God-right is a policy which bofuddles the people. President Sun Chung-shan (Tat-sen) outlined the process of evolution to people's rights when he lectured on this subject. The God-right changed to monarch's rights, and the monarch's rights changed to people's rights. The time of God-right belongs to the very ancient past; now our party is going to effect in revolution Government and we must do all in our power to sweep away everything that checks our people's rights. Hence, the following criteria which are derived from the study of the Chinese Classics, histories and various religious texts."

An historical explanation is given in three chapters, entitled (i) the origin of temples, (ii) the flourishing of superstitious temples, and (iii) the history of destroying superstitions by former sages. The criteria designated two kinds of temples to preserve:

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"I. Temples dedicated to the former sages: Fu Hsi, Shien-nung, Huang-ti, Lai-tsu (taught silk-worm breedings to the people), Ts'ang-ohick (invented writing). Hou-chi (taught agriculture), the great Yu, Confucius, Mencius, Kung hsu pan (sage of handicrafts and machines), Yueh Fei, Kuan Yu. These twelve sages contributed much to the development of the Chinese race, scholarship, state and society. Consequently, we should preserve the temples dedicated to them and memorize their merits."

II. "Temples of religion. Religion is the teaching of a God that postulates God, possesses its own commandments, and obliges man to worship and to have faith. Two sorts of religion exist: first, monotheism, which is worship of one god. The present national government governs all China by one party, and the platform of the Kuomintang declares absolute freedom of religion. Therefore, all temples of religion should be preserved; however, those false gods that pretend to be orthodox should be destroyed along with the superstitious temples. Of monotheistic religions there are Islam and Christianity, which are both great world religions: of polytheistic religions there are Buddhism and Taoism. The main deities of Buddhism, all mentioned in the sacred scriptures, are Sakyamuni (the founder), Ti'ts'ang, Maitreya Manjusri, Avalokitesvara and Bodhidharma. But this religion is not good, because salvation depends upon monks reading sutras after the person has died. The patrons of Taoism are Yuan-Shih T'ien-tsun, and Tai-shang laochun (Lao-tzu). Taoism is the traditional Chinese religion founded by Chang. Tao-ling of the Latha Hocen Gution mixed with magical practice because this order had no eminent men. The *Tao te Ching* of Lao-zen is an eminent sacred book which chinese philosophers esteem highly. The followers of Taoism should rely solely on this book. The gods Yuan-shih t-ien tsun and the Three Ministers *(san kuan)* are ridiculous fabrications, even T'ien-shih and Lu-tsu (Lu T'ung-p'in) have little appeal. We must prohibit talismans and magical charms which seduce the people. It is also ridiculous to pay Taoists to read scriptures after the decease of somemne."

Two kinds of temples are to be destroyed :

"I. Temples dedicated to ancient deities: gods of the heavenly bodies such as sun, moon, Huo-shen, Kuei-hsing and Wen-ch'ang; gods of the mountains, rivers and lands, such as Wu-yueh, Sau-tu, Tung-yuch ta-ti, Hai-shen, Lung-wang, Ch'eng-huang, T'u-ti, Pa-ch'a, Ts-ao-shen, etc,; gods of heavenly phenomena,

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such as Peng-shen, Yun-shen, Lei-shen, etc. These gods have been recognized since ancient times and were worshipped; they were even consecrated by former governments and were incorporated in the ceremonial codes of the Ming and Ch'ing dynasties. The improvement of science proves that their consecration is meaningless. They have no existential value."

II. "Temples promoting superstitions: the immortal Chang, Sung-tzu niang-niang, Ts'ai-shen (Wen and Wu), Erh-lang-shen, Wen-shen, Tou-shen, Ch'i-t-ien Ts-sheng (the monkey-faced god), Shih-ch'isn temples, temples of the immortal fox, etc. These pretend to be religion, but they are not worthy of worship. Their origin is either animals, or folk-tales, or popular novels, and, needless, to say, they should be destroyed and prohibited."

The conclusion follows: "The rites of worship should be altered. God-right has now been changed to a term of the past; monarch's rights should also be rejected. We Chinese, the descendants of the eminent Shen-nung, shall be laughed at by the world if we pray for miracles everyday from gods of clay and wood. Then to compete with the foreign powers and to seek the eternal survival of our race will be hopeless. We should not continue the traditional religious celebrations in honor of Heaven, Earth, Mountains and Rivers. To worship the former sages is to pay respect to the memory of those personalities, and to appreciate their scholarship and merits. But we should surrender such habits as burning incense, kneeling and offering animals. We should prohibit in order to reform our customs, the offering of incense, pilgrimages to holy mountains, and the masses for starving ghosts (the dead) in the temples."

The destruction of images, such as the above mentioned destruction in Shan-hsi, was carried out according to these criteria of the central government, so images of the Buddhas and Bodhiwattavas escaped destruction. But as a matter of fact, Buddhism and Taoism were mixed with popular temples. Buddhist monks inhabited temples which were to be destroyed, and some images that were to be destroyed were enshrined in Buddhist temples. This resulted in the implication of Buddhist temples and monks in the wholesale destruction. Besides, even if Buddhist temples and monks were exonerated from the destruction of superstitions, the old-fashioned Buddhist monks and temples were unable to compete in a changing society where a revolution was taking place and a movement to modernize in accord with the *san min chu yi* was in motion. The younger leaders of the

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Kuomintang, excited by the realization of a dream of many years, considered Buddhist monks and temples as useless and harmful to the fulfilment of the new society.

A chapter entitled "Religion" in volume six of the school text, *Ch'ien chi bsiao hsueh ch'ang shih tu pen*, texts of the new Order published by the World Book Company in May, 1927, says, "The prevailing religions are Buddhism, Christianity and Islam", and presents a summary of the three religions. In conclusion the book relates the trend of religion for the future: "The aim of religion is to posit the teaching of God, set up commandments, and give man the opportunity to worship. In uncivilized times religion was able to control the human mind. In modern times, due to the advance of science, true reality is being brought to light day by day, and religious activity has gradually disappeared." We conclude from this statement that the educational leaders of the new national government thought that religion should disappear in face of the advance made by science, that religions, founded in the past as a means to rule the people, would soon be useless. Under such leaders there is no reason for Buddhist monks and temples to be respected.

Among such a trend of ideas with respect to religion, the setting up of the government in 1928 at Nanking, and the government decree for the control of temples, the surprised Buddhists had cause to join together and raise a cry of protest. Pa-fang, important disciple of T'ai-hsu, the most representative leader of the progressive faction of the Buddhist order, writes about this peried in the journal *Hai ch'ao yin* (vol. 17, no. 7, 1936), the largest Buddhist journal in China :

"Once the revolutionary government had set up their capital in Nanking in 1928, the movement to expel monks and confiscate temple property became more and more active. At the first meeting of educators from all parts of China, Prof. T'ai Shuang-ch'iu of Chung-yang Universitity proposed to confiscate temple property for the support of schools' *(miao ch'an hsing hsuch)* spread all over China. The government could not suppress the movement for fear of public opinion. T'ai-hsu and others organised a society of Chinese Buddhism *Chung kua fo Chiao Hui)* in an attempt to throttle the *miso C'han hsing hrues* and *Tai-hsu* went abroad, and the organization of the Society was not a success. In January, 1929, the government issued an act for the control of temple property, in which the ownership and control of temple property were highly

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unfavourable to Buddhist monks and nuns. Consequently, the Buddhist organised another Society of Chinese Buddhism, which checked the appropriation of temple property. Buddhist anxiety was abated. On January 30, 1930, the former act was repealed, and a new act of thirteen articles for the control of temples was promulgated. In this same year Prof. T'ai Shuang-ch'iu organized the society for promoting temple property for the support of schools with the intention of carrying out this aim according to the plan of 1928".

The act of January, 1929, which created such a stir among the Buddhists all over China, created committees to control temple property. These committees consisted of local government functionaries, local society members, and monks, but the number of monks on each committee should be less than half of the total number of members. Each temple, depending upon its wealth, should permit the operation of the following institutions:

1 primary school, secondary school, winter school, night school;
2. library, reading-room for newspapers, lecture hall;
3. public gymnasium;
4. institution for the handicapped, orphanage, old folks' home, nursery;
5. hospital for the poor;
6. charity for the poor;
7. cooperatives for local needs.

Temples inhabited by monks who are irresponsible towards their discipline, or who are disloyal to the Kuomintang, or who infract good customs, should be put into disuse or confiscated; the local government should confiscate the temple property for purposes of public benefits.

The monks unified and carried out a furious reactionary movement; at last they were successful in softening the act to open the temples for public use under the monks' control. The monks could not remain for ever aloof and independent from society, they had an obligation to utilize the temples for the welfare of the public.

The Society for promoting "temple property for the support of schools" was organized in November, 1930, at the National University of Chung-yang of Nanking. Their declaration of aims states :

> "We have organized our Society at a time when national finances are next to nothing, the life of the people is on a low

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standard, and expenses for education are nil. For the future of our country and the happiness of the people, we enumerate the following five reasons for the founding of our organization.

1. To make the foundation of the nation and the party strong by means of *miao ch'an hsing hsush.* The foundation of the state in a period of revolution lies in education, but our country now is so busy with many things that we are unable to spend a large part of the national income on education. We must seek other sources of money. There is an immense amount of temple property in China; according to a reliable estimate one prefecture only, Tan-tu in Che-chang, accounted for 50,000,000 Chinese dollars of temple property. On this basis the total wealth of temple property in China would amount to more than several hundred millions of dollars. Is it not regrettable to let such vast property go to ruin in the hands of monks and nuns? If we appropriate this property for educational funds, we can solve the urgent problem of compulsory education and the education of the people. We therefore propose *miao ch'an hsing hsueh* to promote education and make the foundation of the government and the party strong.

2. To equalize the burden of expense for education by means of *miao ch'an hsing hsueh.* The expenses for education in China are mainly paid for by field taxation, salt taxation and other various sorts of taxation. According to a reliable investigation ten per cent of the educational budget in Chiang-su is derived from field taxation. We have several hundred sorts of taxation, both direct and indirect, taxes on cloth, food, housing, transportation, etc. These taxes affect the lives of the poor people; harm is done by such taxation. Only the monks, small in number, possess much property, which they use at their own discretion, and do not contribute to education. We propose to carry out *miao ch'an hsing hsueh* in order to equalize the burden and free the people of many difficulties.

3. To realize the policy of the party by means of *miao ch'an hsing hsueh.* It is the purpose of democracy of the party to expel the large landowners and capitalists who interfere with the free development of the farmers and workers. Many monks and nun possess 1000 houses and 1000 aeres of fields; they are at the same time large landowners and big capitalists. If the government does not take away their property and check their development indirectly by such an act, they will probably become a big obstacle to the realization of Kuomintang policy in future days. If so, the farmers and workers will fall into a miserable condition. We propose *miao ch'an hsing hsueh* to ensure the happiness of the farmers and workers, and to put into effect the democracy of the Kuomintang.

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4. *Miao ch'an heing hsueh* has a long history. We have an example from the time of the Sung dynasty. At the end of the Ch'ing dynasty Chang Chih-t'ung persuaded the government to carry out this policy and was successful. In the time of the Chinese Republic Yuan Shih-k'ai and Hsu Shih-ch'ang both planned to control temple porperty. President Sun also proposed to do this at Canton, and partially carried it into effect. It is alceady normal to use temples as schoolhouses, and many temple properties have become school properties. The present situation of Chinese education owes much to this sort of movement. We propose *miao ch'an hsing hseuh* in order to follow in the footsteps of our predecessors, and to promote education in China for the future.

5. *Miao ch'an hsing hsueh* stems from the consensus of opinion of educational circles of all China. The educational circles of China have realized the importance of *miao ch'an hsing hsueh.* The educational board of each city and each province has decided to effect *miao ch'an hsing hsueh,* just as when the wind blows the clouds appear. For instance, in Hu-pei, Kuang-tung, Chiang-su and Shan-tung, the educational leaders have all decided in favour of the plan of *miao ch'an hsing hsueh.* The board of Che-chiang University has decided to allot one quarter of the temple property for educational funds. Educational conferences all over China have also voted in favour of *miao ch'an hsing hsueh.* We can say that this represents one of the major public opinions of China. We propose to carry out *miao ch'an hsing hsueh* as quickly as possible, concentrating thereon the powers of the educational circles of all China".

As seen here, decisions in conference to effectuate *miao ch'an hsing hsueh* were made already in Ho-nan, Hu-pei, Kuang-tung, Che-chiang, etc. The influence of the American-educated T-ai Shuang ch'iu and his powerful movement on educational circles was large. In the journal *Chiang-hsi chieo yu* (vol. 2, no. 1), published every three months, appeared a plan of the Department of Education of Ching-hsi province to establish primary schools in every village, which is entitled "You should make use of temples in villages for schoolhouses at once", in the next issue appeared an article "Science and Religion" in which it is said: "The knowledge of mankind progress day by day. The knowledge of ancient man comes from the religious sense; present day knowledge is scientific knowledge. Science supersedes religion: this is the teaching of the late President Sun Chung-shan (Yat-son)". Such opinions differ from that of Chang Chih-t'ung which was derived from Confu-

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cianism. Yet the mode of thinking behind the opinions, whether from the end of the Ch'ing dynasty or from the time of the Chinese Republic, remains the same. Both deny an existential value to Buddhist and Toist monks as religious people, and that their temples have any relation to the religious life of the people.

Again in 1935, this movement reoccured in several places, but during this time the Buddhists themselves began to work for education and other public works, of course, under the pressure of the government and public opinion. The Buddhists also began to work in a positive fashion to spread the gospel of Buddhism. The monk Ta-hsing published his *Memoirs of the Religious Difficulties during the last Fifteen Years* in 1935, in which he said: "There are twenty schools in my native village. Only one has erected a new schoolhouse; all the others use temple buildings." This shows to what extent temples were converted and Buddhists shaken by the *miao ch'an hsing hsueh* in the last thirty to forty years.

During the period which followed the decadent age of the end of the Ch'ing dynasty, temples were ruined and monks put in very difficult positions due to the wars between local armies during the revolution, the ensuing troubles with the foreign powers, and the activities of the Communist armies. For example, in 1928, the temples of K'ai-feng and Hsin-yang in Ho-nan were demolished and their properties appropriated by "the Christian general" Feng Yu-hsiang. Let's see what position Buddhism held in the Chinese Republic and how large the order was in comparison with other religions in China; here I quote the statistics of religion in some of the main cities and two of the leading provinces from the *China Yearbook,* 1936, published by the Shanghai Daily Press.

Nanking (Journal of Chinese Economics, Nanking, Survey of 1933)

Name of Religion	*Men*	*Women*	*Total*
Buddhism	13,389	17,513	30,902
Taoism	216	89	305
Islam	18,088	12,725	30,813
Christianity (Prot.)	1,277	1,110	2,387
Christianity (Catholic)	183	93	276
Others	59	25	84
Total	**33,212**	**31,555**	**64,767**

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Shanghai (Report of Shanghai Municipal Bureau, Dec. 1934)

Name of religion	*No. of temples or churches*			*Size of Congregation*
Buddhism	temples	316	monks	1,067
	convents	98	nuns	401
Taoism		25		596
Islam		8		6,866
Catholicism		29		18,372
Protestantism		52		9,703
	Total	**528**		**37,005**

Canton (Survey of Canton, 1932)

Name of religion	*Men*	*Women*	*Total*
Buddhism	5212	8,376	13,588
Taoism	299	197	496
Islam	1047	1,109	2,156
Protestantism	2951	3,201	6,152
Catholicism	433	696	1,129
Total	**9941**	**13,579**	**23,521**

Peking (Survey of City Hall, 1932)

Name of religion	*Men*	*Women*	*Total*
Buddhism	402,903	263,963	666,866
Taoism	346	19	365
Islam	25,988	17,574	43,562
Protestantism	3,751	3,115	8,866
Catholicism	4,225	3,328	7,553
Others	472,874	282,702	755,576
Total	**910,087**	**570,701**	**14,80,788**

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Chiang-su Province (Census of the Province, 1931)

Name of religion	*Men*	*Women*	*Total*
Buddhism	317,597	346,829	664,426
Taoism	35,822	27,164	62,986
Islam	12,631	11,306	23,937
Catholicism	34,323	30,702	65,025
Protestantism	12,487	7,981	20,468
Total	**412,860**	**423,982**	**836,842**

An-huei Province (Census of the Province, 1933)

Name of religion	*No. of adherents*
Buddhism	9,668
Taoism	2,542
Islam	1,802
Protestantism	902
Catholicism	811
Others	768

These statistics show that the Buddhists are the largest in number among the religions of modern China in the main cities and provinces.

Then how big is the whole Buddhist order of China? Chinese Buddhist circles in recent years guessed roughly that the monks number several millions, of whom two hundred thousand are nuns. In 1936, the Chinese Buddhist Society of Shanghai, relying on reports from their branch offices of each prefecture, which is more reliable estimated:

"The number of temples as 267,000 and the number of monks and nuns as 638,000 but we recognize the number of followers as more than five times the number of monks and nuns. These figures, however do not include the five provinces, Ssu-ch'uan, Ho-nan, Chiang-hsi, An-huei and Hu-nan, which are in a constant state of change due to Communist movements. The figures also omit the number of Lamaist temples and monks, because they are difficult to count accurately since they are addicted to moving around from place to place. We can say in any case that there are many numbers of them in Che-chiang, An-huei, Chiang-hsi, Kuang-tung and Fu-chien, especially in Che-chiang and Chiang-su. They are also found, but in smaller numbers, in Ssu-ch'uan, Hu-pei and Hu-nan

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provinces; there are many Lamaists in and outside of Peking in north China, but few in other parts of north China. There are many ruined temples in north China where the education or discipline of the monks was low. Generally speaking, these monks are lacking in religious character."

In any case, Buddhist temples and monks existed all over China, but many of them were inactive. It cannot be denied that these temples were in the process of decaying. Still the religious orders all over China have a long history, deeply rooted in the folk-life of the nation, and will never disappear. In fact, stimulated by pressures from the inside and outside, they have the potential to stand up and awaken Buddhism from its state of hibernation. Still, decay is not the only facet of Buddhism during the Chinese Republic; the Buddhists have also shown themselves capable of restoration, evolution and revival.

I have seen for myself the shock and decay of modern Chinese Buddhism, but I must add one more thing concerning the revival movements of Chinese Buddhism by the Buddhists themselves, monks and laity.

1. Movement for the organization of all Chinese Buddhists.

No organization like a sect in Japanese Buddhism exists in Chinese Buddhism. Furthermore, no institution unifying the Buddhists exists. The movement of "temple property for the support of schools" made the Chinese Buddhists feel the necessity to create such an organization, and attempts were quickly made. As early as 1912 Li Hsu-cho, Ou-yang Ch'ien and other intellectual Buddhist followers advised monks and laity to form a Chinese Buddhist Society (Chung kuo fo fhiao hui), while monks, such as Ch'i-ch'an, with support from Ti-hsietn, T'ai-hsu, etc., initiated another Chinese Buddhist Society (*Chung Kua fo chiao ts'ung hui)* to protect temple property and propagate the genuine teaching of Buddhism. When temple property had been secured for the Buddhists, these organizations lost their *raison d' etre* and halted their activity. In 1929, when the Act for the Control of Temple Property was issued, the *Chung kuo fo chiao hui* was again organized by monks and laity. There ensued, however, trouble in the ranks of the organization, between progressive and conservative elements. In 1936, the government advised the Chinese Buddhist Society to make reforms, and much discussion on such a reformation was thus sparked among the Buddhists. The least can be said about the Chinese Buddhist Society is that it has stimulated hope among the monks and laity for the revival and reformation of the Buddhist order.

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2. Activity of Buddhists in social education and propaganda.

Due mainly to the outside pressure of the "temple property for the support of schools", the Buddhist monks themselves began to engage in educational activity of their own free will. Primary education, adult education and charities were assisted; famous monks held public services and gave lectures on the Buddhist scriptures to as many as 1000 people at a time, both male and female. In 1935, Ta-wu joyously exclaimed in his *Trends of Chinese Buddhism in the last Fifteen Years:*

> "The most favourable thing in the history of modern Chinese Buddhism is the rapid increase in the number of followers. Because Chinese Buddhism had been the property solely of the monks living inside temples, who did not wish to propagate Buddhism among the populace, Buddhism was in the state of decay. But now the temple gates have been thrown wide open with no obstacles" *(Hai Ch'ao yin*, vol. 16, no. 1)

The Norwegian missionary Reichelt writes in his *Truth and Tradition in Chinese Buddhism,* revised edition, 1934:

> "In recent years not only a few people have approached Buddhism, this is related to the recent Buddhist revival movement. When the author visited many important temples, they were in the process of repairing the buildings and enlarging the dormitories. This is due to the increase in visits of pilgrims. Even the intellectuals, sincere Confucianists and educators come to temples to practice meditation, sometimes for a long time, sometimes only for a short time."

Not only had they repaired and enlarged Buddhist temples, but they built new temples, such as the Fa-ta'ang ssu in the French concession of Shanghai and Chan-shan-ssu in Ch'ing-tao: in these temples the propaganda activities of able monks succeeded in gaining many influential followers. The former temple was a three-storey new style building with modern equipment; there lectures on scriptures on the third floor could be heard on the first floor by public address system. I have once visited this temple, and seen the large audiences in attendance at the lectures.

3. Activity of the Buddhist laity.

Intellectuals in education and wealthy Buddhist followers of the upper clase assisted in an important part of Buddhist activity. They organized groups of laity in various cities, founded societies of good works and libraries, and cooperated with educated monks in promoting studies and evangelization. This gave some monks a chance to reflect and change their ways; it was also useful in giving

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food for thought to other intellectuals with anti-Buddhist sentiments. Even scholars in universities began to study philosophy and history to Buddhism, because they came to recognize the importance of Buddhism in Chinese cultural history. This caused to some extent a re-evaluation of genuine Buddhism, which was similar to the re-evaluation which took place in Japan during the Meiji and Taisho periods.

4. Studies and publications.

Activity in the field of publication, which the layman Yang-Gen-shan had begun towards the end of the Ch'in dynasty, was continued by monks and laity alike during the Chinese Republic. The Nanking Buddhist Press (*Chin-ling k'o ching ch'u*) and other Buddhist publishers printed cheap editions of various Buddhist scriptures and circulated them through Buddhist bookstores in various temples all over China. These publications were sometimes made in conjunction with Buddhist libraries and other Buddhist organisations of study; the activity was extremely important in attempting to revive Buddhism. They also printed scholarly works, such as the reproduction of the Deinthon zukusokyo, a re-edition of the Ch'-sha edition (*Southern Sung*) of the Tripitaka, and a re-edition of a rare private edition of the Chin dynasty Tripitaka (*Sung ta'ang yi chen*) that was found in Shan-hai province.

Scholarly institutions were formed. The College of Buddhist Studies (Nei haueh yuan) at Nanking, led by Cu-yang Ch'ien (Ching-wu), a pupil of Yang Jen-shan, concentrated on Buddhist theories, set up an elaborate system for study, reading Indian, Tibetan and Japanese literature for comparison, and published regularly their results. The Society for Study of the Three Periods (San shih hsueh hui) at Peking, under the leadership of Han Te-ch'ing *(Ch'ing-ching)*, studied mainly the Chinese versions of the Buddhist scriptures; their speciality was Weiahih philosophy (Vijnaptimatrata). The College of Buddhist Studies *(Fo hsuch yuan)* at Wu ch'ang, headed by T'ai-hau and his pupils, conducted research and re-educated the monks in both discipline and study.

Journals appeared in both the field of research and the field of propaganda. According to Lowenthal's statistics published in 1940, "Eight Buddhist journals appeared from 1912 to 1919, i.e. from the beginning of the Chinese Republic to the end of World War I; fifteen new journals appeared from 1920 to 1927, twelve of these fifteen survived to a later date. Forty more journals appeared from 1928 to 1933, sixteen of these survived. Thirty-nine more appeared

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from 1934 to 1939, and only six of them were discontinued" (*The Religious Periodical Press in China, ch. 4*). Among all this property of journals, *Hai ch'ao yin* was the highest in quality and had the largest circulation.

5. Leaders wishing to reform the clergy.

Many leaders, such as Ti-hsien, Yin-kuang, Tao-chieh and T'ai-hsu, emeged from the clergy, who wished to reform Chinese Buddhist circles and spread the true teaching of Buddha. Each made headway from his own viewpoint in the work of propaganda and reformation. The most active, T'ai-hsu, started a movement to reform the clerical system, temple property and teachings, and educated many progressive pupils in the midst of attacks from the "old-school". He established relations with foreign Buddhists, and sent monks to study in Tibet, India and Japan. He founded the Universal Buddhist College (*Shih chieh fo hsueh yuan*), with headquarters at the College of Buddhist Studies at Wu ch'ang, with the express purpose of modernizing and universalizing Buddhism. During World War II he worked actively in the organization of an anti-Japanese front.

At the time of the Sino-Japanese War and World War II, Chinese Buddhism was naturally dealt a heavy blow. The Chinese Buddhist monks living in Japanese occupied territory aided the Japanese army in order to maintain their position, but other devout and respectful monks, like Yin-kuang, hated war and preached calmly, yet with determination, the teachings of Buddha with respect to peace and human welfare. T'ai-hau, at the head of his followers, moved to Ssu-ch'uan where he organized anti-Japanese activities. At the termination of hostilities, there was no time to recognize Buddhist institutions broken up by the war before the Chinese National Government was forced to retire from the mainland, and the Chinese Communist Republic set up in 1949. The religions of China faced an unprecedented crisis: some supposed that all religious institutions would be abolished, as they had been in Soviet Russia. Such rumors came to us in Japan quite frequently. Famous monks, T'ai-hsu and Yin-kuang included, and other influential leaders died successively. The new Communist government suppressed both Catholicism and Protestantism, which had been led by foreign missionaries. After the expulsion of the foreign missionaries, the Christian Church was reorganized under the leadership of Chinese Christians. In the course of the revolution some Buddhist and Taoist temples were confiscated, images were

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broken, some monks and nuns were either expelled or secularized. But when the government issued its constitution, freedom of religion was declared. Religious institutions were free to perform their religious activities in so far as they do not interfere with the new government's policies. Famous historical temples are protected by the government as national cultural property, and the expenses for repair and maintenance of these temples is paid for by the government. A new Chinese Buddhist Society (*Chung kuo chiao hsieh hui)* was organized in 1953, and the Society included not only Chinese Buddhists but also Tibetan and Mongolian Buddhists. The Society publishes a monthly journal *Hsien tai fo hsueh* with news of their activities. I prefer to reserve judgement on the basis of this journal on the present situation or the future of Chinese Buddhism.

Within a short time I shall visit China and have the opportunity to see religion in Communist China during a period of three weeks. In this short time I shall obviously only see the surface of Buddhist circles which have been newly organized. I shall not be able to clarify the real state of Buddhism in general nor judge how the Buddhists will survive in Communist Society. The new China throws an important problem at the doorstep of the Chinese Buddhists, one they have never before experienced in their long history. It is a problem of the future to evaluate accurately, the present time is a time to accumulate reliable material sources and objective observations.

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1. A play on words here: the Sou shen chi is in reality the title of a famous collection of weird and fantastic tales of the supernatural, collected by Kan Pao of the Chin dynasty, to which additions were made in later years.—trans.

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40. Buddhism in Mongolia

Kampo Lama S. Gombojav

It is well known that the Great One's teachings had spread in Mongolia since olden days, and many scholars took and propagated the teachings of eminent Buddhist scholars Nagarjuna Aryadeva, Asanga, Vasubandu, Dinnaga, and Dharmakirti. They made investiagation and commentaries, translated and propagated them.

Mongolians translated most important treatise by Buddha the '*Kanjur*' consisting of 108 volumes into Mongolian from Tibetan in 1628–1629 and also its commentary of 220 volumes by Indian and Tibetan scholars and it is pleasure for me to mention that nowadays Dr. Lokesh Chandra is publishing the above mentioned works in xerox form.

Some parts of '*Kanjur*, consisting of 220 volumes were directly translated from Sanskrit into Mongolian. In particular "*Bodhicharyavatara*" by ancient Indian pandit Santideva was translated and commented by Pandita Choiji-Odser, great scholar of XIV century Mongolia.

But in later period translations were made only from Tibetan. However the works that were translated are major works on Buddhism which were widely spread in India, Tibet and Mongolia. Besides that the great 5 sciences and small 5 sciences of ancient India, which penetrated into Mongolia together with Buddhism have been taught at Buddhist schools in Mongolia.

The Buddha's teachings "the *Tripitaka*" (*Sutra, Abhidharma* and *Vinaya*) were studied in special Buddhist institutes. Besides that there were translated into Mongolian the great Indian grammarian Panini's "Panini *Viyakarana Sutra*" and "*Chandraviyakarana*" by Chandragomi (VII–VIII century A.D.), "*Kaviyadarsa*" by Dandin, "*Meghduta*" by great Indian author Kalidasa, "*Bodhisatvadanakalpalata*" by Kshemendra of Kashmir, "*Buddha-*

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charita" by Ashvaghosa, *"Drops of Rashiyana"* by Nagarjuna and others.

Besides using these ancient Indian works, Mongols created their own works, for example, Sumbo Khampo Ishbaljir (1704–1788) compiled books on the theory of equilibrium. Mongolian First Jebsangdamba Khutuktu Sanabazar created unrepeated works such as *"Agsubi"*, "Performer of Great Deeds", Manjushri, Tara and others" It is a historic fact that Mongolian Buddhist gave impetus to the development of Buddhist art in Tibet and China.

Besides translating works in above mentioned fields of sciences, Mongolia had a tradition to compile their own works in the Tibetan language. Among those authors Khaikha Zaya Pandit Lubsangperenici (1642–1775). Sumbo Khampo Ishbaljir of koko Nor (1794–1788), Agvandandar Ikharamba of Alshiya (1758–1830). Lubsangdagva-darjaa (1734–1803), Agvankhaidub (1779–1838), Agvanbaldan (1797–1864), Chakhor Bebshi Lubsang-chultem (1740–1810), Darmadalai, Dandar Agramba, Jamiyangarav and others created interesting works in the fields of philosophy, philology and history which were very popular in Mongolia and Tibet.

Mongolian historians continuously spreading studies of Buddhism in India, Tibet, Mongolia and China. The works are valuable materials for historiography of Buddhist culture. The fact, that Mongols translated and studied works of great scholars of India and Tibet, witnesses the achievement of the knowledge of Mongolians of the period.

Gandantechebling Monastery founded in 1838 was a big Buddhist University in Mongolia. Gandan was founded on the model of Tibetan Monasteries and it had three datsans (faculties) such as Dashichoimbol, Gungaschoilon, and Idgaachoilon. In these three faculties were taught 5 branches of philosophy, *Pramana, Pramita, Madyamika, Abhidarma,* and *Vinaya*. These were taught not only at Gandan but also at numerous "Choir" datsans of monasteries in the countryside.

Since the XVII century over 200 Mongolian scholars compiled their works in Tibetan 93 scholars on Buddhist rites; 53 on Buddhist philosophy, 8 on Buddhist logic, 11 on Buddhist literature, 12 on Buddhist philology, 7 on history of Buddhism 12 on Buddhist astrology, 12 on Buddhist medicine and veterinary sciences. Over 40 dictionaries of Tibetan, Mongolian and Sanskrit languages in Mongolia were compiled.

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Buddha's teachings which spread in Asia from olden days are teachings of great compassion: therefore we true disciples of the Buddha should propagate even more the Buddha's teachings on peace and calmness at the present time.

Today we discuss the contribution of Buddhism to world civilization. Here we must remember and count the heritage of Buddhist culture. Majority of tremendous Buddhist cultural heritage created since the life time of the Buddha in India are gone. Where is the Nalanda University which used to have 500 great Pandits? It was ruined by war. The Buddha's teachings on peace are part of its contribution to world civilization. These teachings are still useful nowadays, especially when war-mongers try to develop arms-race.

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41. Impact of Buddhism on Japan

S.K. Chaudhuri

Acceptance of Buddhism in Japan led to the introduction of a number of Indian elements in the Japanese national life. The first Japanese embassy to the Sui court in China in 607 A.D. inevitably resulted in some direct contact between the Indian monks and the Japanese. History records that at least one Indian monk visited Japan in 736 A.D.[1] There is however no record of any Japanese visit to India before the sixteenth century.[2] Under such a situation the Japanese knowledge of India was limited to the information obtained from the Indian monks working in China, the Chinese translation of the Buddhist scriptures and the records of the Chinese travellers to India. It is very interesting to note that no Japanese in those early days wrote any account of India, although many of them had studied under the guidance of Indian monks. One of them Reisen, went to the extent of taking part in the translation of the Sutras into Chinese in 810 A.D.[3] The primary source of information on India for the Japanese was the Chinese writings, both religious and otherwise, and beyond these they were totally ignorant. In short, China acted as a filter in passing on the information on India to Japan.

The first official history of Japan Nihon Shoki compiled in 720 A.D. puts the date of introduction of Buddhism at 552 A.D.,[4] but it was Crown Prince Shotoku (574–622 A.D.) who made it the religion of the nation in the true sense of the term. He was perhaps the only Japanese to comprehend the philosophical significance of the new religion at a time when mere worshipping the idol of Buddha was believed to ensure good luck and fulfilment of wishes.[5] He set the official precedence of sending monks to China along-with the imperial embassy to study Buddhism. Besides, a large number of monks went to China on their own. This provided a very good opportunity to the Japanese monks to come in direct

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contact with the Indian monks in China. The first Japanese embassy to the Sui Court in China in 607 A.D. brought back some Buddhist palm-leaf manuscripts written in Sanskrit. [6] Following this more and more Sanskrit manuscripts were brought by returning embassies and monks from China. The Nihon Shoki entry of 682 A.D. on invention of a native script form which Shiki says to resemble the Sanskrit script [7] was probably inspired by these Sanskrit manuscripts. Techniques of India fresco painting were also introduced as is evident from the frescoes in the Golden Hall of Horyuji Temples. [8] As Buddhism slowly permeated through the upper strata of the Japanese society and transformed the country into a Buddhist land during the seventh century, [9] some sort of image of India probably began to build up, and this perhaps prompted the interpolation of the word 'India' in the memorial which the king of Kudara sent along with the Buddha idol and the scriptures during the period that intervened the presentation of the memorial in 552 A.D. and the compilation of Nihon Shoki in 720 A.D. [10] There is also an entry in Nihon Shoki that a lady of Sravasti was driven to the shores of Japan in 654 A.D. [11]

China, at least its capital and the high cities, had a cosmopolitan character during the Tang period (618–906 A.D.), and the ever increasing number of Japanese monks studying in China came across peoples of the various Asian nationalities in addition to the Indian monks. Under such a situation the Japanese slowly developed a world view, the basis of which was provided primarily by the Buddhist world view. The Japanese believed in the Buddhist world-view that Mt. Sumeru was located at the centre of the earth surrounded by sea and that beyond this were four continents in the north, south, east and west. It is the southern continent or the Jambudvipa where the Buddhas were born. They were also aware that theirs was a country situated at the periphery, very backward compared to India and China. [12] In their world view only three countries, *viz.*, India, China and Japan, mattered, and the word *sankoku*, three countries, slowly acquired the meaning of whole world. The vestige of this concept can be seen even today in the standardised starting line in the table speech in marriage banquet felicitating the newly weds: *sankoku ichi no hanayome hanamuko* [13] which is commonly translated as 'the most handsome couple in the world.' When a Japanese man in the street is asked about the meaning of the word *sankoku* after quoting this line he promptly replies that it means 'universe'. The culmination of this world view came in 1364 A.D. when a map of India, *Gotenjikuzu*, was

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prepared. It shows India at the centre of Jambudvipa with China located on the right hand top of India and Japan further to the right surrounded by sea. The travel routes of Hiuen-Tsang have been shown in this map in red lines.[14] In short, India was held in very high esteem by the Japanese during the few centuries that followed the introduction of Buddhism.

There was a traditional belief in Buddhism that the world would enter the age of Mappo, an age when Buddhism would degenerate, towards the middle of the eleventh century, 1052 A.D. to be precise.[15] In Japan signs of this was amply evident around this time as the country was passing through a period of devastating civil strife, famine and natural calamities. The Buddhist clergy were totally degenerated. However, a number of eminent Buddhist monks appeared in Japan during this crucial time and thanks to their efforts Buddhism retained its vitality and integrity. In China also Buddhism had come under severe persecution around the middle of the nineth century, and all these signs and symptoms helped in creating a popular belief that Buddhism had perished both in India and in China, leaving Japan the sole surviving Buddhist nation in the world. Eisai has discussed this popular belief in his Kozen Gokokuron written in 1198 A.D.[16] Another eminent Japanese writer of the period Kamo Chomei (1152–1216 A.D.) wrote that Buddhism had in all probability perished in India.[17] A little later another monk Nichiren (1222–82 A.D.) went a step further to declare that the teachings of the Lotus Sutra would travel west, *i.e.*, to India, from Japan.[18] The interesting fact here is that when a debate was going on in Japan over the fate of Buddhism in the land of its birth, it was indeed perishing under the impact of Muslim invasion. In short it can be said that the Japanese were becoming skeptic in their attitude towards India during this period.

The subsequent period saw a steady decline of Buddhism in the intellectual life of Japan, and in the Tokugana period, starting with the seventeenth century, the intellectual leadership of the nation passed into the hands of the Confucianists, only to be challenged in turn by the nationalists of the Kokugaku school. Buddhism and along with it India came under the attack of both these groups. One Confucianist Kumazawa Banzan (1619–91 A.D.) alleged that the Buddhist establishment passed an amount equivalent to about one fourth of Japan's annual revenue to India every year.[19] Another Confucianist Nakse Toju (1608–48 A.D.) said that

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India was totally uncivilised before Shakya Gautama.[20] The nationalists of the Kokugaku school denounced both the Indian and the Chinese elements in Japanese culture, and quite often used India to attack China. For example Kamo Mabuchi (1697–1769 A.D.) decrying the Chinese system of writing said that the Chinese needed as many as thirty-eight thousand pictorial scripts to write their language whereas in India fifty thousand volumes of Buddhist scripture have been written with the help of just fifty letters.[21] It must be noted here that he could have easily cited the example of European writing where half the number of scripts suffice to write the languages. Again, despite the virulent attacks on China and India, the concept of *sankoku* or the three countries constituting the world remained deeply entrenched in the Japanese mind as can be seen from Kamo Mabuchi's own writing. In one of his works, *Goiko*, he initiates discussion on the semantics of Japanese language with the statement: Japan, the land of rising sun . . . . . , China, the land of overhead sun . . . . . , India, the land of setting sun . . . . . ,[22] and he stops here. This he writes at a time when Japan was already acquainted with the West, and world maps of Dutch and Chinese Jesuit origin were known.[23]Even then it cannot be denied that the Japanese by and large had been losing interest in India around this time. This is well attested by Arai Hakuseki (1657–1725) in his work *Seiyo Kibun*. The second part of this work deals with world geography, and in the section dealing with India he describes it to consist of three countries, the Moghal Empire, Bengal and India, the last meaning peninsular India. He then continues to say that the land is inhabited by the Christians, the heathens or gentiles and the Mahomedans. The region is very large and is in a state of perennial warfare. He describes the products as well.[24] He does not mention even the simple fact that it is the land of Buddha's birth, although he mentions Ceylon as the land where the Buddha entered *nirvana*.[25] This clearly demonstrates the extent to which the Japanese intellectuals lost interest in the land of Buddha's birth around this time. Entries on India in Fusetsusho, the reports on developments around the world submitted by the Dutch to the Shogunate government during the Tokugawa period only accelerated the process of debasing the image of India. To sum up, the image of India took a deep plunge during the Tokugawa period.

The eighth century saw an ascendency of the Tantric school of Buddhism in China.[26] This school was popularised in Japan by the

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Shingon and the Tendai sects, two major sects founded by Kukai and Saicho respectively in the nineth century. The most important part of the Tantric ritual was the chanting of the *mantras* which, when pronounced correctly, was believed to produce the desired effect for which the ritual was held. These *mantras* were written in Siddham script, the script in which Sanskrit was written in Northern India around the fourth and fifth centuries, and the study of Siddham became a must for the Buddhas of the Tantric school since transliterating the *mantras* with the Chinese script only corrupted the sound. By extension Siddham became synonymous with Sanskrit, which was also known by the name *hongo*, the language of Brahma. The study of Siddham initiated in Japan during this period had a profound impact on the study of the native language from the angle of linguistics, and this contribution of India to the Japanese scholarship never came under any dispute in pre-modern Japan even when the image of India was at its nadir.

China had accepted Buddhism with great enthusiasm, but its attitude towards Sanskrit, the language of the scripture, was very cool. The Siddham primer *Shittan Jiki*,[27] compiled by Chiko under the guidance of Prajnabodhi towards the end of the eighth century in China and which became the standard textbook for the subsequent students of Siddham, *i.e.*, Sanskrit, both in China and in Japan clearly reflects this cool attitude. It primarily gives the pronunciation of the Siddham alphabets and their combinations. This book can be considered to have set the trend of Sanskritic studies that was to follow in China and in Japan. Its total silence on such basic features of Sanskrit like conjugation, declension, person and number etc. tends to show its Tantric inspiration. Since pronunciation is important in Tantrism, it probably retains the Sanskrit terms for classifying the consonants like guttural, palatal etc. giving these in direct translation. This phonetic aspect of Sanskrit grammar had great influence on linguistic scholarship both in China and in Japan. The Chinese indebtedness has been acknowkedged in such works like Tsushi of Tei Sho (1104–62 A.D.) where he says that the classification of the sounds into seven classes like guttural, labial etc. was introduced in China from India.[28] In Japan the impact of Siddham studies was manifold as will be discussed below.

Firstly, it apparently supplied the very concept for evolving the two native script forms Katakana and Hirangana. Pointing this out Arai Hakuseki, mentioned earlier, says in his Dobun Tsuko

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that the consonantal lingatures *i.e.*, the *ardha-vyanjanas* of the *Yuktaksharas*, supplied the basic ideas for forming the Katakana script by omitting a part of the Chinese script, [29] He also says that the Katakana script *n* and the signs of repetition of a script or a word to be direct borrowings from Siddham scripts. [30]

Next, Motoori Norinaga (1730–1801 A.D.)., a famous scholar and nationalist of the Kokugaku school, tried to popularise the use of Siddham *visarga* sign, writing the two dots horizontally and not vertically, to represent duplication of a consonant like—kk-, -tt- etc., after describing the *visarga* to be the sign basically denoting duplication of consonant sound. [31] This attempt is very significant when we consider that the *kana* sign *tsu* was already in use in his time for the purpose. Both Arai Hakuseki and Motoori Noringa have devoted a section each on Sanskrit in their linguistic writings Dohun Tsuko and Kanji Sanonko.

The arrangement of the Siddham alphabets has also supplied the model for arrangement of the Japnese *kana* script known as *gojuonzu*. Before the script can be arranged, their number becomes very important as it represents the basic sounds involved in the language. Here again, Arai Hakuseki says that the famous monk Kukai, one of the founders of Siddham studies in Japan, analysed the sounds involved in the Japanese language on the basis of Siddham and came to the conclusion that there were forty seven basic sounds in all. [32] The scripts for these sounds or the *kanas* were arranged on the model of the Sanskritic alphabetic arrangement which became the standard arrangement under the name *gojuonzu*. Again, attempts have also been made to analyse the Japanese euphonic or *sandhi*-like changes of sounds on the basis of Sanskrit *anusvara* and *visarga*. [33]

Through Buddhism certain Indian elements also found their way into Japanese literature, especially folk literature. A large number of tales on Indian theme, predominantly Buddhist, were popular among the Japanese masses, and a major collection of these can be found in the Tenjiku, *i.e.*, India, section of *konjaku Monogatari*, a collection of folk tales of Japan supposed to be compiled during the eleventh century. By far the most interesting story here is the story of *Rishyashringa*, [34] which has also been immortalised in the form of a Noh drama. Here the ascetic is described to have one horn on his head. Another interesting story is that of Nagarjuna and his two associates discovering the medicine of invisibility. The three next started violating the royal ladies in

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invisible state. Ultimately Nagarjuna's two associates were cut down to pieces by the palace guards, Nagarjuna himself escaped by clinging to a pillar. This tragedy brought about a change in his mind, he renounced the world and entered the Buddhist monastic order.[35] Most of the stories of this section are taken from the Jatakas or other Buddhist texts. However, at least three stories Panchatantra origin can be seen here. These are the stories of the Monkey and the Crocodile, Tortoise carried to the Sky by two Ganders and Brahman Rescuing a Tiger, a Monkey and a Snake from a Pit.[36] There is some minor modification in the stories, for example, the rescue operation of third story. taking place in a flooded river and not in a pit. Again, the first story of Monkey and the Crocodile survives even today in slightly modified popular version 'Jelleyfish has no Bones'. This story in slightly varying forms exists practically all over Japan.

The third section of *Konjaku Monogatari* is a collection of Japanese folk tales under the title Honcho. Here the first story relates the birth of Crown Prince Shotoku generally considered to be the founder of Buddhism in Japan. Regarding his conception the story says that his mother dreamt of a golden monk entering her body through her throat.[37] It is very clear that the legend of Maya dreaming of a white elephant entering her body through her side and conceiving Shakya Gautama provided the model of this story.

Indian themes have also been used in major literary works of medieval Japan, The greatest epic of Japan *Heike Monogatari* starts with the line: 'The tolling of the bells of the Jetavana Vihara echoes the transitoriness of this world! . . . . . .' Another epic *Taiheiki* contains long episodes from Indian history as also some Indian myths.[38] Another popular book on Indian theme in the Tokugawa period was *Tenjiku Tokubei Monogatari,* describing the travels of one Tokybei in India in the middle of the seventeenth century. However, a close scrutiny of the book has revealed that the location is Siam and its vicinity and not India.[39]

It is well known that Buddhism in India adopted the gods and goddesses of Hindu Pantheon and assigned then the role of guardians and protectors of Buddhism. These Hindu gods and goddesses travelled to Japan together with Buddhism. Shingon or Tantric Buddhism was instrumental in popularising these Hindu gods and goddesses in Japan. The three deities still widely known among the Japanese masses are Brahma, Indra and Sarasvati,

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under the names Bonten, Taishaku and Bentensama respectively. Idols of these deities in standing posture were set up in various temples of Nara as early as the middle of the eighth century.[40] Of the three deities, Sarasvati was probably the most popular as her shrines are still to be found all over Japan especially in the coastal islands. She is usually shown nude without any dress.[41] There are even older idols of Shitenno, the four divine guardian deities Dhritarastra Virupaksha, Virudhaka and Vaisravana, in the temples in and around Nara.[42] Pictures of many Hindu deities were drawn during the nineth and subsequent centuries under Shingon Tantric inspiration. In these pictures, Indra is shown seated on a white elephant,[43] Kartika, on a peacock[44] and so on. The pictures of Surya[45] Varuna[46] and other deities were also drawn.

The Japanese knew that Brahma was the giver of the Sanskrit language.[47] They also knew that Sachi was the wife of Indra.[48] A thorough study of the art, sculpture, literature and folk tales of this and subsequent periods will throw light on the extent of information the Japanese had on the various Hindu deities. However, it must be mentioned here that the Japanese did not have any idea whatsoever that these were Hindu deities taken over by Buddhism. There was no word either in Chinese or in Japanese for the Hindu religion, and the term *gedo* used quite often to mean non-Buddhist creed or writing failed to convey anything concrete about Hinduism. Because of this the term was adopted in China to denote Confucianist or Taoist belief and writing. The cause for this failure probably can be traced to the early observers of Indian manners and customs like Fa Hien, Hiuen Tsang and others who failed to record anything about the traditional Indian faith. The Indian monks in China also did little to enlighten the Chinese about the old traditional religion of India.

In conclusion it can be said that the major contributions of India to Japan came through Buddhism. During the process, non-Buddhist traditional Indian elements also reached Japan where these were assimilated and formed an integral part of national life. These elements together with Buddhism had their contribution to the intellectual current of the Japanese nation.

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39. Nihon to Indo, p. 19.
40. Nihon Bijutsushi, T. Imaizumi, Bijutsu Shuppansha, V. 1, p. 93–96.
41. ibid, V. 1, p, 383. The idol here has a piece of cloth around the waist.
42. ibid, V.1, 70–71.
43. ibid, V. 1, p. 210, 275
44. ibid, V. 1, p. 275
45. ibid, V. 1, p. 395.
46. ibid, V. 1, p, 275.
47. Shin Bukkyo Jiten, Hajime Nakamura, Seishin Shobo, p. 207.
48. Shintoshu, Shozo Kishi (Tr.), Toyo Bunko, Heibonsha, p. 241.

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42. Buddhism in Japanese National Life—Some Common Buddhist Ceremonies

Yoshiaki Miura

It is a wellknown fact that Buddhism forms an integral part in the day to day life of the Japanese people. Some relatively common popular Buddhist festivals and ceremonies will be described here to illustrate this point further.

Shushoe

This annual ritual takes place during the new year time in every temple of the country with an object of making amends for the wrongs done during the year that has just passed and praying for prosperity and happiness for the year that has just started. Men and women visit the temples in large numbers. Back at home also they welcome the new year in front of the family altar of Buddha by offering prayer. Legend attributes the origin of this to the Kekahoa* ceremony instituted by Emperor Shomu in the Koku bunji temples all over the year in the A.D. 768. It was adopted by the various big and influential temples during the Heian era. Usually it is held over a period of seven days, although this duration has varied with the time and with the temple.

Setsubune, Onioi

The word *setsubun* means the last day of winter and the eve of spring. It falls on 3rd or 4th of February. According to old calender it used to fall during the early part of the first month. The main ritual, which is so dear to the Japanese, involves scattering parched beans to drive away the evil spirits. Not to tell of the temples and shrines, this ritual of scattering beans to drive away the devil from home and let good fortune in takes place in every Japanese household. It appears that 'devil' here symbolises the three evils of poverty, anger and stupidity resulting from the *karma* or previous life. The scattering of beans is said to have a symbolic meaning

* Ceremony of penetence for gaining good luck and fortune.

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here as it is also homonymous with destroying devil, dilligence and health.

Nehane

The word *nehan* or *nirvana* originally meant the state of mind totally free from *maya*. It is also used for death of Shakyamuni. According to Mahayana Buddhism Shakyamuni entered *nirvana* on the fifteenth day of the second month which corresponds to the present 15th of March. On this day an altar with the picture of Buddha in *nirvana* is erected, decorated with flowers and incence, and the Nirvana Sutra and Yuikyogyo Sutra are recited commemorating the death of Shakyamuni in Kushinagara. It is widely observed by the people on a grand scale together with other Buddhist ceremonies like Buddha's birth, Buddhist equinoctial week and Bon (feast of Lanters). The Nehane of the Kofukuji temple of Nara, the Nehane dances of the Shitennoji temple of Osaka, the Nehanzu of the Tofuji temple of Kyoto and the Taimatsu ceremony of the Shakado or Shoryoji temple of Saga prefecture are of national fame. The temples throw open the Jihoden and Kenkaden halls for holding tea ceremony. The visitors are also entertained with *sake* of Japanese wine.

Higane

It is held over a period of fortnight twice a year, starting a week before and ending a week after the vernal or autumnal equinox. The word *higan* is a translation of the Sanskrit word *paramita* and signifies the other world of enlightment as against this world of *maya*. The *Higane* is typically Japanese as it was not observed in India or in China. It is said to have originated during the time of Prince Shotoku towards the end of the sixth century. Devoted people visit the temples and ancestral graves, and the monks recite *sutras* and hold religious discourses. It can be treated as one of the Buddhist ceremonies which has penetrated deep into the life and custom of the Japanese people. It is the most pleasant part of the year with both the day and the night of equal duration. Consequently it provides the people with the opportunity to reflect upon their day to day life and express their gratitude for the benefits they are deriving in this world. They make sincere efforts to cross over to the other bank of enlightment by translating the teachings of Buddha into actual practice.

Busshoe

This is a ceremony of great happiness and joy commemorating the birth of Shakyamuni. It is held every year on the 8th of April. A small idol symbolising Shakyamuni at his birth is enshrined in a

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gaily decorated altar. Offerings of sweet tea are made to this baby Shakyamuni. This standing idol is about 27 cm tall, the right hand pointing to heaven and the left to the earth, which is symbolic of Shakyamuni's saying at his birth: "I alone am to be revered in the heaven and in the earth." It was observed for the first time in 606 in the fourteenth year of the reign of Empress Suiko, and slowly spread to the temples since then. It is also observed widely as 'flower festival'.

Bone or Urabon

Origin of this festival can be traced to the Urbongyo Sutra where it is stated that the mother of Mahamoggallayana achieved salvation from this mortal world through Buddhism. In the areas around Tokyo it is observed around the middle of July, and in the areas around Osaka it is held about a month later. As a general custom the members of a family living far apart return to their native place. As the saying 'it seems the Bon and the New Year have come together' goes, together with the New Year, it is one of the two major festivals of Japan with profound family significance. The principal ceremony of the festival is the worship of ancestors. Functions like receiving fire, sending off fire, visit to ancestral grave, Bon dance and floating candles down the river etc. are held. Special religious services are performed in the temples.

Jodoe

It commemorates the achieving of enlightment by Shakya-muni under the Bodhi tree, and is also known as Rohachie. It is held on the 8th of December. For the Zen sect it has special significance although the other sects also observe it. The followers of the Zen sect observe a practice called *sesshin* in which people meditate for a certain fixed period of time by concentrating the mind in deep contemplation and not allowing it to stray. This practice is observed especially on this day. Besides there is also the practice of *rohachi seshin* where people meditate for eight days from the first to the eighth of December. One is not expected to get up from the posture of meditation excepting for pressing physical needs. It need not be mentioned that no lying down or sleeping is allowed. The ceremony comes to an end on the eighth day after reciting the Sutras in front of the idol of Shakyamuni in the evening.

Some of the major Buddhist festivals have been described above. Besides we have a large number of minor ones, mostly of local character. Some of these are described below.

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Senjitsu Mode

Large groups of devoted people visit the Kiyomizu temple in Kyoto on 10th July and Shitennoji temple in Osaka on 24th and 25th July under an ancient belief that a single visit on this day earns the pious the virtues of a thousand visits.

Jizobon

It is observed as Children's festival in the Osaka-Kyoto region on 24th July. This festival is dedicated to Kshitigarbha Bodhisattva and offerings are made to him along with illumination. Dances are also performed.

Hoshoe

It is of a very ancient origin. Some captive animal like fish etc. is set free once again on this day.

Harikuyo

It is a sort of thanks-giving ceremony to the tools and implements and has become very popular in recent years. Symbolically a memorial service for the broken needles is held and no sewing etc. involving the needle is done on this day. It is held on 28th February in the Tokyo region and on 8th December in the Osaka region.

There are also commemorative festive days dedicated to the founder of the sects and eminent monks. Large congregations assemble on these days and listen to the religious discourses.

The brief review given above will clearly show the extent Buddhism has penetrated the day to day life of the common people of Japan.

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43. Buddhist Sects in Today's Japan

M.S.Kitsudo

There are at present thirteen major Buddhist sects in Japan, and these are again divided into a large number of sub-sects. A list of these have been given below with their respective head-temples.

Sect	*Sub-Sect*	*Head-Temple*
(1) Tendaishu (Founder:Saicho, 767–822 A.D.)	(a) Tendaishu	Enryakuji, Shiga Pref
	(b) Tendai Jimonshu	Onjoji, Otsu-city
	(c) Tendai Shinzeishu	Saikyoji, Shiga Pref.
(2) Shingonshu (Founder: Kukai, 774–835)	(a) Koyazan Shingonshu	Kongobuji, Wakayama Pref.
	(b) Shingonshu Busanha	Hasedera, Nara Pref.
	(c) Shingonshu Yamashinaha	Kanshuji, Kyoto-fu
	(d) Shingonshu Chizanha	Chishakuin, Kyoto-city
	(e) Shingonshu Daigoha	Daigoji, Kyoto-fu
	(f) Shingonshu Omuroha	Ninnaji, Kyoto-fu
	(g) Shingonshu Tojiha	Kyoogokokuji, Kyoto
	(h) Shingonshu	Zentsuji, Kawaga Pref.
	(i) Shingonshu Sennyujiha	Sennyuji, Kyoto
	(j) Shingon Risshu	Saidaiji, Nara-City
	(k) Shingonshu Daigakujiha	Daigakuji, Kyoto-fu
(3) Risshu (Founder: Ganjin, Chinese priest, came to Japan in 754, died : 763)		Toshodaiji, Nara Pref.
(4) Jodoshu (Founder : Honen, 1133–1212)	(a) Jodoshu Honpa	Chionin, Kyoto
	(b) Jodoshu	Zojoji, Tokyo
	(c) Jodoshu Seizan Fukakusaha	Seiganji, Kyoto

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	(d) Jodoshu Seizan Zenrinha	Zenrinji, Kyoto
	(e) Seizan Jodoshu	Komyoji, Kyoto-fu
	(a) Rinzaishu Myoshinjiha	Myoshinji, Kyoto
	(b) Rinzaishu Kenchojiha	Kenchoji, Kanagawa Pref.
	(c) Sinzaishu Nanzenjiha	Nanzenji, Kyoto
	(d) Rinzaishu Enkakujiha	Enkakuji, Kanagawa Pref
	(e) Rinzaishu Hokojiha	Hokoji, Shizuoka Pref.
	(f) Ranzaishu Eigenjiha	Eigenji, Shiga Pref.
	(g) Rinzaishu Buttsujiha	Buttsuji, Hiroshima Pref.
(5) Rinzaishu (Zen Sect) (Founder: Eisai, 1141–1215)	(h) Rinzaishu Tofukujiha	Tofukuji, Kyoto
	(i) Rinzaishu Sokokujiha	Sokokuji, Kyoto
	(j) Rinzaishu Kenninjiha	Kenninji, Kyoto
	(k) Rinzaishu Tenryujiha	Tenryuji, Kyoto
	(l) Rinzaishu Kogakujiha	Kogakuji, Yamanashi Pref.
	(m) Rinzaishu Daitokujiha	Daitokuji, Kyoto
	(n) Ranzaishu Kokutaijiha	Kokutaiji, Toyama Pref.
(6) Sotoshu (Zen Sect)(Founder: Dogen, 1200–1263)		Eiheiji, Fukui Pref.
		Sojiji, Tokyo
(7) Obakushu (Zen Sect)(Founder: Ingen, 1654)		Manpukuji, Kyoto-fu
	(a) Jodo Shinshu Honganjiha	Honganji, Kyoto
	(b) Shinshu Otaniha	Honganji, Kyoto
	(c) Shinshu Takadaha	Senshuji, Mie Pref.
	(d) Shinshu Bukkojiha	Bukkoji, Kyoto
	(e) Shinshu Kibeha	Kinshokuji, Shiga Pref.
(8) Jodo Shinshu (Founder: Shinran, 1173–1262)	(f) Shinshu Koshoha	Koshoji, Kyoto
	(g) Shinshu Sanmontoha	Senshoji, Fukui Pref.
	(h) Shinshu Izumojiha	Goshoji, Fukui Pref.
	(i) Shinshu Joshojiha	Joshoji, Fukui Pref.
	(j) Shinshu Yamamotoha	Shojoji, Fukui Pref.
	(a) Nichirenshu	Kuonji, Yamanashi Pref.
	(b) Nichirenshu Fuju Fuseha	Myogakuji, Okayama Pref.
	(c) Nichiren Komonshu	Hongakuji, Okayama Pref.
	(d) Kenpon Hokkeshu	Myomanji, Kyoto
(9) Nichirenshu (Founder: Nichiren, 1222–1282)	(e) Hokkeshu Honmonryu	Honnoji, Kyoto.
	(f) Hokkeshu Jinmonryu	Honjoji, Niigata Pref.
	(g) Hokkeshu Shinmonryu	Honryuji, Kyoto
	(h) Nichiren Shoshu	Daisekiji, Shizuoka Pref.
	(i) Honmonshu	Honmonji, Shizuoka Pref.
(10) Jishu (Founder: Ippen, 1239–1289)		Shojokoji, Kanagawa Pref.

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(11) Yuzu Nenbutsushu (Founder: Ryonin, 1075–1132)		Dainenbutsuji, Osaka
(12) Hossoshu (Founder: Dosho, 629–700)	(a) Hossoshu	Kofukuji, Yakushiji, Nara
	(b) Shotokushu	Horyuji, Nara Pref.
(13) Kegonshu (Founder: Roben, 689–773)		Todaiji, Nara

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44. Buddhism in Bhutan

Lopeln Nado

Buddhism spread to countries outside its homeland in India and became specially deeply rooted in Tibet, the land of the snow. Thanks are due to the kind patronage of its kings and undivided dedication and efforts of the Indian scholars and Tibetan translators, who not only caused the spread of Buddhism in Tibet but also translated all Buddhist works into Tibetan.

As the time passed, Buddhism divided itself into many sects, among which the two main sects were the old sect and the new sect. These different sects came into being only to meet the special needs and desires of different kinds of people but their common root has been the teachings of Lord Buddha.

Many Bhutanese went to Tibet and studied there under eminent Lama scholars. They returned to Bhutan with a vast store of knowledge and built many monasteries and temples, which became centres of Buddhist learning.

The two main sects that prevailed in Tibet further split into four main sects, namely, *Sakyapa, Galuppa, Kagyuepa* and *Nyingmapa.* These sects were further divided into many small sects. Of these many sects of Buddhism in Tibet, the two most prominent sects which spread into Bhutan are the Nyingmapa and the Drukpa Kagyuepa.

The history of *Drukpa Kagyuepa* sect is based on Merpa, the Great Translator (1012–1097), who travelled three times to India to learn under many eminent Indian scholars like Naropa and Maitria. His disciple, Jetsun Milarepa, became one of the most famous and learned Buddhists who contributed much to the cause of Buddhism. The founder of *Phagdrup Kagyue* sect, Phagmodrupa Dorji Gyalpo was one of the four disciples of Dhakpo Lhajey (Gampopa) 1079–1163, who in turn was the Chief disciple of Mitarepa. This *Phagdrup Kagyue* sect is one of the eight sub-sects

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of the *Kagyuepa* sect. The founder of *Drupa Kagyuepa* sect was Lingchen Repa Pema Dorji (1128–1188), a disciple of Phagdrup Dorji Gyalpo. Tsangpa Gyare (1161–1211), who spread the Drukpa tradition, had thousands of disciples, and he, himself, was a disciple of Lingchen Repa. These disciples of Tsangpa Gyare spread the *Drukpa Kagyuepa* tradition in different forms called Upper *Druk*, Middle *Druk* and Lower *Druk*.

Tsangpa Gyare then built the Druk Ratung Monasteries and installed his nephew, Onrae Dharma Singhe (1177–1237/38), as its head lama. Nine head lamas bearing the name of Singhe followed him in succession. From these head lamas of the Ratung Monastery, The Drukpa Kagyuepa tradition spread to Bhutan.

Shapdrung Nagawang Namgyal (1594–1651), a descendant of Tsangpa Gyare came to Bhutan in the year 1616 and built a *Dzong* (fort) and a monastery in Punakha (western Bhutan). There he established a monk community with six hundred monks and installed as its head about the first Je Khenpo Pekar Jungney. From him upto the present 64th Je Khenpo (Head Abbot), these abbots have been the head of religious affairs and have worked for the development and popularity of Buddhism in Bhutan.

Due to the patronage and generous assistance of the kings of Bhutan and their government in all aspects, to the monk communities, monasteries and temples, Buddhism has been deeply rooted in the country. The people of Bhutan are religious and have complete faith and devotion in Lord Buddha, hundreds of Bhutanese go on pilgrimage to Buddha Gaya and other important Buddhist pilgrimage centres every year to make offerings and prayers.

In conclusion I would like to emphasize that Buddhism can play a vital role in promoting international peace and love among brothers but it cannot be maintained automatically and through lip service, but through right exertion. The great emperor Asoka of India, who became a Buddhist, writes in his edicts: 'Let the humble and the mightly exert themselves." According to Buddha, peace can come only through friendship: friendship through understanding, understanding through wisdom. May the Buddha, *Dharma* and *Sangha* shower ceaseless blessings and peace upon all the sentient beings.

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45. Buddhism in Tibet

Bhikku Dhammawansa

Pre-Buddhist period up to 6th century A.D. in Tibet, is called Bon religion. It is essentially a shamanist devil charming necromantic culture with devil dancing, and is closely allied to the TAOISM of China. Saçrifice of animals and even human being and such other practices were openly indulged in and they formed an important part in the religious observances of Bon. It is called primitive religion of Tibet. But with the light of Buddhism the followers of Bon were obliged to give up the human and animal sacrifices and instead they used little statues made by barely-flour butter and water.

King NARDEVA (MINI-LHA.) famous Bhuddist king of Tibet in 629 A.D. ascended the throne at the age of Thirteen only. He had two queens; one was the daughter of king AIMSU-VARMAN of Nepal while the other was the daughter of the Emperor of China. Both of them were very pious. The princess of Nepal was Buddhist, as a part of her dowry she brought an Image of Buddha. The princess of China was also Buddhist. She also brought an Image of Buddha and a few Buddhist texts. The king established two great Buddhist temples for two Buddha Images.

By the persuasion of these two queens the king was soon converted to Buddhist faith, from that time he devoted his attention to spread Buddhism in Tibet. He ruled over his kindom on the basis of the Buddhism. He sent many intelligent youngmen to India, Nepal and China to study Buddhist texts.

One wise youngman named Thon-mi-Sambhota was very intelligent. He was sent with a group of sixteen companions to study in India by the king. But to the extremely burning heat of the plains, all his companions died and Thon-mi-Sambhota only came to India. He stayed in India for several years and studied the Buddhist texts and others.

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Before the 7th century A.D. there was no form of writing in Tibet. Then Buddhist Texts were memorized and transmitted orally. The father of the Tibetan literature Ven. Thonmi-Sambhota returned from India to Tibet after several years and developed Tibetan language to writing and invented an alphabetic script consisting of Thirty-four letter, Thirty consonants and four yowels. The first script and first grammar and other books was written by him. The translation work thus started under the patronage of king NARDEV (SRON-BTSAN-SGAM-PO). It continued for several hundred years.

He established several Buddhist centres and temples in Tibet. He laid down the foundation of the Potala Palace, the world famous eleven storied abode of the Dalai-Lama. He adopted the Buddhism as his state religion. He died in 650 A.D. He was the national hero of Tibet and the founder of the nation.

After the death of king SRON-BTSAN-SGAM-PO, Buddhism could not make much progress against the existing power of the Bon religion. In 705 A.D. another Buddhist king (INDE-GESUG-BRTAN) became famous in the country. He built many monasteries and temples in Tibet. He highly encouraged the translation of the Buddhist Sanskrit text into Tibetan Language. He also invited monks from Khotan. An edict (783 A.D.) was recorded in Lasha for the Propagation of Buddhaism Tibet.

In 740–786 A.D. another Buddhist king named KRI-SRON-IDE-BLSAN was regarded by the people of Tibet as an incarnation of Manjusri, even today. He was the son of Chinese Princess. He was invited to Santaraksita from India to Tibet. Ven. Santraksita was a prominent teacher of YOGACAR and a professor of Nalanda University.

Ven. Santraksita came to Tibet and wrote so many philosophical and logical books. His famous books named *Tattasangraha*, On his advice king sent a messenger to bring the great teacher of Nalanda University Ven. Padma Sambhava to Tibet. He came to Tibet in 747 A.D., He visited several parts of Tibet and expounded fundamental Teaching of the Buddha. In 750 A.D. he organized the Buddhist Sangha and the oldest sect called Nying-Ma-Pa, after it was divided into various schools.

Till the 9th century A.D. Buddhism however played dominant part in the life of the Tibetan people. In 1038 A.D., the great Buddhist scholar Ven. Atisa (Dipankarsrijnan) came to Tibet from

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India. In 1290–1364 A.D., the prominent scholar BU-STON was the famous historian in Tibet. He arranged the Tibetan translation in two great collection Kanjur and Tanjur. The first compiling the utterance of the Buddha in Kanjur, other teaching of the Buddha's disciples were collected in Tanjur. Many Buddhist monks and nivies came to India to study Buddhism at Nalanda University and Vikramsila University. Therefore Nalanda and Vikramsila University have done great work for Tibetan Buddhism.

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46. Challenge to Buddhism in a Changing World

K. Jinadasa Perera

During its long period of existence Buddhism has withstood the ravages of time. We are today living in the age of technology and science. The entire social structure of the world has undergone tremendous change. The non-profit making traditional society has given way to profit making non-traditional society. Industrialisation has brought in its wake many problems. Tension has been created in society. Population growth has assumed gigantic proportions. In such a society, when every individual is a problem how can Buddhism survive through preserving its identity, basic principles intact. We consider an individual a Buddhist after he takes refuge in the Buddha, *Dhamma*, and the *Sangha*. Next he takes over the five precepts. He promises to observe them. This is undoubtedly, the first step he takes for his upward journey to emancipation. Are we as Buddhists observing these precepts honestly. How far are transgressions made? Buddhism always gets right down on to stark facts and truth. There is no half way in 'truth'. Truth is one and one only and nothing else

The first precept is the foundation, the corner stone of Buddhism without the observance of which no *'metta'* is possible. Everything that can be called 'Buddhist' is anchored to *'metta'*. *Metta* is *'Mittata'*—friendliness—friendliness towards all beings irrespective of caste, creed, race, and kind, animal or human, god or non-god. It is the limitless feeling of compassion towards all.

Human beings want food. We all subsist on food *(Sabba satta aharatthitika)*. Food must be wholesome and nourishing Isn't this possible keeping honest and truthful to the first precept we have undertaken to observe.

For a long time it was considered by scientists and doctors that animal protein is superior to vegetable protein. Statistics now

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available show a different position. According to gathered statistics vegetarians on the whole have leaner but healthier bodies. It is also proved that vegetarians live longer.

Eating much meat is bad for health in many ways. Most contain a fairy quantity of fat and animal fat is "saturated" fat. This fat produces chlosterol which is often the cause of heart ailments. Dairy products also produce chlosterol. Chlosterol is absent in non-animal fats with the exception of coconut oil. The chlosterol in the blood of vegetarians is less than that of meat-eaters. This is the main reason why vegetarians are less susceptible to heart-ailments.

Food serves three purposes, namely, producing energy necessary for bodily activities, growth of the body and the maintenance of bodily functions. For this purpose, carbo-hydrates, proteins, fats, vitamins and mineral elements are needed in sufficient amounts. Vegetarian diet is quite sufficient for these purposes.

Meat eating also creates a situation in the body in which the mind and body will not work in harmony. Any meat eater is prone to loose his human touch, his human feelings. Anyone, with an iota of kind feeling, visualising that he is eating the flesh of an animal that was living only a few days back will definitely get mentally disturbed. The problem of killing and flesh eating has been discussed in our Buddhist texts. In some places an attempt has been made to find excuses. "*Trikotiparisuddhemansa*" is one such excuse. It is inscribed in an ancient inscription in Sri Lanka that the flesh of dead animals can be brought into the hospital managed and maintained by the temple. (*mala elu kukulan veher ved haiat baha lanu kot Madirigire inscription*). These I feel are attempts made to accommodate the wishes of the meat-eater.

Subject yourself to a deep search and see how far you can call yourself a Buddhist—as far as the first precept goes. An observation of the first precept with feeling, care, and consideration, will place you on a footing suitable and strong enough to follow the other 'precepts'.

A good compassionate man cultured and kind, will never take what is not given (*adinnam na adiy ati*). Unlike the problem of food the observance of this precept needs not much of an effort in any society. This presents no point of controversy.

The third precept *(Kamesumicchacara)* is in precept and practice like the first. The meaning of the term *karma* should not be confined to the narrow sense of sex indulgence. It means the

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indulgence through any of the senses of sight, hearing, smell, taste and touch. But the question can be posed: How can one live in this world without allowing the senses to work. Senses will bring feelings of pleasure and pain. Pleasure creates attachment and pain revolution. Both feelings are bad in Buddhism. Then how could the third precept be observed. To entertain a feeling of pleasure is not unbuddhistic. But it should be entertained without attachment. Without an idea of this pleasure being repeated. A repetition of this pleasure brings in Tanha. Verily has the Buddha said *"Cakkhuna rupam disva na nimitta agahi hotha nanubbyanjanaggahi."*

The fourth precept deserves our examination next. As in the case of the second precept any form of interpretation given to *musavada lieing* will show that this is as one of the most unethical practices of an individual, being in its wake brings all types of other problems. In any society, right from the Arctic to the Antartic, in any world—world of gods or men—lieing is a detestable evil, the avoidance of which, should present no challenge and no difficulty. The *Pali Tripitaka* abounds in references to the polluting practice of lieing. A lier is branded very often as an outcaste.

The last precept of the *panacasila* abstinence from intoxicating drinks has today become a precept for relevant observation and study. Addiction to liquor and drugs has become a very big social problem. Generations are getting completely destroyed. In Buddhist ethics the evils of drinking has been very much highlighted. A drunkard ruins himself, his health, wealth and family. He gets into all complications of life. Some Governments have enacted legislation to bring this evil under control. Some Governments have really encouraged drinking by opening up more distilleries and breweries. Liquor shops are opened up in every nook and corner with Government patronage. The factory worker, the farmer, the office worker, the school teacher, nay the teenage school child are some among its victims.

Let us pause and think of the gravity of this problem. An august body like this should in all earnestness take up this matter no matter, what the repurcussions are. For economic reasons some governments may not like to enforce a thing like total prohibition. But let it be said that the millions and billions that can be saved on the health services can make up sufficiently for their economic loss. Let us strive to create a sufficiently strong public opinion to compel the respective governments to stop completely the manu-

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facture of dangerous drugs and intoxicants. Let these basic precepts form the foundation for a good society, hence a better world. These precepts are for all times *(akarika)*. Let all of us individually understand their importance *(Paccattam veditabbam)*.

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GLOSSARY

ABHAYA: Fearless. As a gesture in an image of the Buddha is that of protection.

ABHAYA MUDRA: A hand gesture employed by Buddhists in their ritual and found on many sculptures of the Buddha, consisting of the raised forearm and open palm symbolizing fearless and reassurance.

ABHIDHARMA: Third major division of the Pali canon (also partially preserved in Sanskrit), dealing in a scholastic fashion with Buddhist psychology and metaphysics, codified c. 400–450 A.D.

ABHISEKA: A royal consecration ceremony; also the initiation ceremony into a Buddhist tantric cult.

ACHARYA: Suffix meaning master or teacher, e.g. Sankaracarya.

ADI-BUDDHA: The primordial Buddha of Tibetan Bsm., the self-existent, unoriginated source of Universal Mind. Its creative power is symbolized under form of five Dhyani Buddhas whose active aspects are personified under the Dhyani Bodhisattvas, these in turn being represented on earth as the Manushi or human Buddhas of the seven Root Races of humanity. There are seven Dhyani Buddhas, but names of five only are generally given. Avalokitesvara is the Dhyani Bodhisattva of the

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present age and the Buddha Gautama his earthly reflex.

ADVAITA (SK.): non-dual, not two.

AHIMSA: Not hurting; compassion, especially for animals

AKSOBHYA: 'The Imperturbable'; a Buddha who came to the fore with the rise of the Buddhist *bhakti* movement c. 400 A.D. and was at one time very popular. He presided over the heaven of the East and was to be worshipped by means of love alone.

AMITABHA: Dhyani Buddha or Buddha of Meditation, part of the Mahayana metaphysic.

ANANDA I: The Cousin and 'Beloved Disciple' of the Buddha.

APSARAS: Nymphs whose abode is the sky. They crowd the court of Indra, the King of the Hindu gods. They have also entered the Buddhist pantheon.

ARHANT: 'Worthy, venerable'; a term in *Hinayana* Buddhism denoting the attainment of the fourth and highest stage of spiritual development; the *arhant* is free from all craving and rebirth.

ASAVA: Mental intoxication, defilement. The four *Asavas* are: *Kama*, sensuality; *bhava*, lust of life; *ditthi*, false views and *avijja*, ignorance (of nature of life).

ASOKA (the Great): Emperor of India (270-230 B.C.), grandson of Chandragupta, founder of the Maurya Dynasty. A great Buddhist ruler, who was converted to Buddhism from Hinduism after long period of wars of conquest.

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ASURA: The Sura were benevolent gods, the Asura those who fought against the former. Elemental forces, projections of the forces in man's mind.

ASVAGHOS (H) A: A Buddhist writer and poet of the first century A.D. Author of the *Buddha-Carita Kavya,* famous Life of Buddha in verse.

ATISA: Famous Indian scholar of profound learning (982–1054).

ATMAN: The Supreme SELF: Universal Consciousness: Ultimate Reality.

AVALOKITESVARA: The most important Bodhisattva of the Mahayana doctrine, the 'all-merciful' tutelary being and intermediary between the Dhyani-Buddha Amitabha and the human Buddha. Sakyamuni.

AVATARA: A Manifestation or incarnation of the Hindu God Vishnu. The Buddha is regarded by many Indians as his ninth and latest Avatar, thus keeping the most famous of all Indian Teachers within the Hindu pantheon.

BHAGAVAD GITA: The 'Lord's Song'. A complete treatise on spiritual development along the lines of Karma Yoga, the way of Right Action. Is included in the epic poem the *Maha Bharata.* Date unknown.

BHUMISPARSA MUDRA : An attitude of touching the earth with one's hands. It is used to symbolise the Buddha's calling of the earth to witness his purity and chastity despite the temptation of Mara. In this, the left hand is completely open and touches the earth.

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BODHI: 'Enlightenment'; the wisdom attained by the Buddha and sought by his followers; a term used by the Buddhists and Jains.

BODHISATTVA: An 'enlightenment being'; in *Mahayana* Buddhism a being who, though he stands at the brink of *nirvana*, postpones his own bliss in order to suffer with and lead other beings to salvation.

BODHI TREE: The tree under which the Buddha obtained enlightenment, at Bodh Gaya.

BON (Tib.): Pronounced Pon. The indigenous, pre-Buddhist religion of Tibet having much in common with the Shamanism of Mongolia, a form of nature-worship mixed with psychic and sexual practice.

BUDDHA GAYA (Bodh Gaya): One of the four Holy Places of Buddhism; the place where Buddha attained Enlightenment. Spot marked by Bo-tree and Temple, six miles from Gaya, Bihar, India.

BU-STON (Tib): Tibetan scholar (1290–1364) who, as well as writing commentaries and histories, collected the existing translation of the Buddhist scriptures and arranged them into two groups. These latter formed the two divisions of the Tibetan Canon, the Kanjur and Tanjur.

BUDDHATA: Buddha-nature; the doctrine that Siddhartha Gautama was not merely a human being, but was also linked with a 'spiritual principle' that allowed him to teach the truth. The *Mahayana* Buddhists taught that everyone possesses this 'spiritual principle' or

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Buddha-nature, and one's salvation consists of discovering it.

CHAITYA: Any sacred spot or shrine, often a sacred tree or stupa, considered the dwelling place of spirits. Buddhist *chaityas* occasionally contained the ashes of some revered holy men.

CHORTEN: A dedicatory pyramid erected to house the ashes of revered Lama or a holy person.

COMPASSION: Lit. 'to suffer with', compassion is the supreme Buddhist virtue, being based on the fundamental principle of the unity of all life. The second of the Four Sublime Moods - *Karuna*, identifying oneself with the suffering of others and so creating active affection *(metta)*- is the only form of vicarious sacrifice known to Buddhism.

DHAMMA: Doctrine. Any teaching set forth as a formulated system; the guiding principles accepted or followed by a man; as applied to Buddhism: the Teachings of the Buddha.

DHAMMAPADA: The Path or Way of the Buddha's *Dhamma* or Teaching. The most famous Scripture in the Pali Canon. A collection of 423 verses comprising a noble system of moral philosophy.

DHARAM CHAKRA: Wheel of Law.

DHARMA-CHAKRA MUDRA: The gesture of teaching the Doctrine of Law. This was the hand-pose used by the Buddha at the time of preaching the Law. In this the two hands are raised before the chest.

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DHYANA MUDRA: The gesture of meditation. In this the two hands are crossed on the lap, palms upwards.

DHYANI-BODHISATTVAS: The five Dhyani-Bodhisattvas of Tibetan Buddhism are emanations from their respective Dhyani-Buddhas. They are Avalokiteshvara or Padmapani, Samantabhadra, Vajrapani, Ratnapani and Visvapani.

DHYANI-BUDDHAS: The personifications of aspects of the one Adi-Buddha which appear in meditation. Hence name of 'Meditation Buddhas'. These and the Dhyani-Bodhisattvas are part of the methods of Tantric Buddhism. Their names are Vairocana, Aksobhya, Ratnasambhava, Amitabha and Amoghasiddhi.

DORJE: The thunderbolt symbol used in art and ritual magic in Tibet.

DUG-PA (Tib) Originally a sub-sect of the Kargyut-pa School (twelfth century), it remained unreformed by the work of Tsongkha-pa, and has largely sunk to the level of the indigenous Bon. Now found mostly in Bhutan and Ladak. It claims three levels, the high, middle and low. The best is at Kargyut-pa level, the worst little better than sorcery. Sometimes known as the Black Hats.

DVARAPALA: Temple guardian. Supernatural defender of the Law.

FA-HSIEN: Chinese Buddhist pilgrim who in the early fifth century travelled through India to collect information on Buddhism. He reached as far West as Afghanistan and then sailed home from Ceylon, arriving in 414. At the request

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of Kumarajiva published an account of his journey and the books he had collected as *An Account of Buddhist Kingdoms.*

FOUR NOBLE TRUTHS: The basic truths of Buddhism, as set forth by the Buddha in his First Sermon: They are *Dukkha:* There can be no existence without 'suffering'; *Samudaya:* The cause of suffering is egoistic Desire; *Nirodha:* The elimination of Desire brings the cessation of Suffering; *Magga:* The Way to the elimination of Desire is the Noble Eightfold Path.

GANDEN: Large monastic college just outside Lhasa, founded in 1417 by Tsong-Kha-pa who is buried there. One of the three largest and most powerful monasteries in Tibet.

GELUG-PA (Tib) Lit. a virtuous one. A member of the School of Tibetan Buddhism founded in the fourteenth century by Tsong-Kha-pa as a reformed school of the earlier Kah-dam-pa founded by Atisha in the eleventh century. On ceremonial occasions its higher ranks of lamas wear yellow hats, whereas the remaining Schools continue to wear red head-dress. The famous monasteries of Depung, Sera and Ganden belong to this School, as do the Dalai Lama and Panchen Lama. Its members are celibate.

HINAYANA: 'Little Vehicle'; a derisive name given to the religion of the elders by followers of Mahayana Buddhism. The *Hinayana* was considered 'little' or lesser because salvation was based upon personal merit (not upon grace) and was difficult to achieve.

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HIUEN TSIANG: One of China's greatest scholars and her greatest pilgrim-traveller. Born in 602 in Loyang, he left China in 629 and returned in 645 with twenty horses laden with Sanskrit Buddhist works from India.

JATAKA: A birth story. A work of the Theravada Canon (A.P.C. 227) containing a collection of 550 stories of the former lives of the Buddha Gotama.

KANJUR: 'The translation of the Word'. The first part of the Tibetan Buddhist Canon, the other being the Tanjur. The Kanjur contains 108 volumes. Some are concerned with the Vinaya, monastic discipline; some set forth the prajna-paramita philosophy, some extol the virtues of the Bodhisattvas, and others expound the Trikaya and the Alaya-Vijnana doctrines.

KARGYUT-pa: One of the principal schools of Tibetan Buddhism founded in the eleventh century by Marpa, and his famous pupil Milarepa. Known as the semi-reformed school as compared with the Reformed School of Tsong-kha-pa (fourteenth century), which he called the Gelug-pa, 'the Virtuous Ones', and the Nyingma-pa or unreformed school now largely found in Nepal, Sikkim and Kham, whose patron saint is Padma Sambhava. In the Kargyut-pa stress is laid on long periods of meditation.

KARMA: Value of deeds on earth which determine future re-births.

LAMA: A term which should be reserved for

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senior members of the Tibetan Order, who by rank or spiritual achievement deserve this title. A mere monk is a Gelong. Certain of the Lama are recognized as Tulkus and as such are entitled to be called Rimpoche. The three senior Lamas are the Dalai Lama, the Panchen Lama and the Bogdo Lama of Urga, the head of Buddhism in Mongolia.

LOKES (H) VARA: An aspect of the Buddha as Lord of the World.

MADHYAMIKA: 'Pertaining to the Middle'; a philosophical school of Buddhism arising in the 2nd cent. A.D. expounded by Nagarjuna and his followers.

MAHAYANA: The School of the Great Vehicle (of salvation), also called the Northern School as it embraces Tibet, Mongolia, China, Korea and Japan. Cp. *Theravada.* The Mahayana gradually developed from the primitive teaching, and no sharp line of demarcation has ever existed; the doctrines of the Mahasanghika School contain all the basic elements of the developed Mahayana. The teaching of the Mahayana is more distinctly religious, making its appeal to the heart and intuition rather than to the intellect. It seeks the spiritual interpretation of the verbal teaching, and endeavours to expound that teaching in a variety of forms calculated to appeal to every type of mind and every state of spiritual development.

MAITHUNA: A term of Indian Tantric art to describe pairs of divinities in sexual embrace.

MAITREYA: A *bodhisattva* whose name signified

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friendliness and whose cult became popular in the Christian era. He is believed to be residing in heaven as the future Buddha who will eventually come to earth to save mankind.

MANDAPA: Hall.

MANI: Mani stones, engraved with the sacred invocation Om Mani Padme Hum are found wherever Tibetan Buddhism obtains, either piled up at key points such as a pass or at the foot of Chortens, or built into a Mani wall at the entrance to a village.

MANJUS(H)RI: In Jap, Monju. The Buddha's Wisdom. Cp. Samantabhadra, the Buddha's Compassion in action. One of the Dhyani-Bodhisattvas. Negative aspect.. Acala. In art never appears with female counterpart. Shown with Sword of Wisdom in right hand and a volume of the Prajnaparamita literature in his left.

MANJUSRI: The *bodhisattva* of meditation or Supreme Wisdom whose function is to stimulate understanding; portrayed in art with a sword to destroy error and a book to enlighten all men.

MANTRA: 'Instrument of thought'; a general term for any sacred text or sound, syllable, word, or verse believed to have a spiritual or temporal effect when repeated; often used in meditation.

MARA: The Destroyer, Evil One; according to Buddhist legend, the tempter and enemy of the Buddha and his religion who, by appealing to Siddhartha Goutama's sensual and material instincts, tried to dissuade him from renouncing the world.

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MARI: Indicates a pile of stones. In fact they are sacred walls covered with holy inscriptions.

MAYA: Mother of the Buddha Sakyamuni, who died a week after he was born.

MOKSHA: Release. Hindu term for release from the round of birth and death, used in Buddhism as synonymous with *Nirvana.*

NAGARJUNA: (2nd cent. A.D.) Buddhist monk who founded the Madhyamika school of philosophy and developed the doctrine of *Sunyata* ('emptiness') as the school's central concept.

NAGARJUNAKONDA: Buddhist centre in South India, located on the Krsna river, noted for its huge monasteries and its educational institution.

NAMASKARÁ MUDRA: Hands folded to show respect or to pay obeisance.

NIRODHA: Extinction. Also Cessation, in sense of stopping of undesirable conditions. As the cessation or annihilation of all the attributes of finite existence, equates with *Nirvana.*

NIRVANA (NIBBANA): The supreme Goal of Buddhist endeavour; release from the limitations of existence.

NYINGMA-PA (Tib): The Red Hat or Unreformed school of Tibetan Buddhism. Padma Sambhava is credited with founding it in the eighth century though there is little evidence of the school existence as such before the twelfth. The Nyingma-pa is found largely in Nepal, Sikkim and in Kham, to the north-east of Tibet. It is the oldest of the Tibetan

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schools of Buddhism, but one of the lowest in spiritual worth.

OM: A *mantra* used in Tibetan Buddhism. The invocation 'Om Mani Padme Hum' is found throughout Tibet and is usually translated 'Hail to the Jewel in the Lotus'.

PADMA: Lotus.

PADMAPANI: Lit. the Lotus Born. A name for Avalokiteshvara, the Mind-born son or Bodhisattva of Amitabha, of whom Gautama the Buddha was the Manushi or human form.

PADMASAMBHAVA: (8th cent. A.D.) An Indian prince, turned Buddhist monk and missionary, who carried Buddhism to Tibet c. 750 A.D.

PADMASANA: Lit. Lotus seat. The so-called Indian position. Seated, with legs flexed and interlocked.

PARINIRVANA: The death of Buddha delivered from the cycle of re-birth by his entry into *Nirvana.*

PARYANKASANA: Seating cross-legged.

PITAKA: A basket. The Buddhist Pali Canon contains the *Tipitaka* (three baskets). These are called Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka. Applied in the sense of 'handing on', as baskets are used to hand on earth in excavation work.

PRAJNAPARAMITRA: 'Wisdom gone beyond'; a large group of *Mahayana Sutras* designed for the spiritually elite and declaring that the teaching of Gautama was only a preli-

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minary stage in the attainment of *nirvana*

RED HATS: A term used especially of members of the Nyingma-pa School, of Tibetan Buddhism. In fact the senior members of all Tibetan schools wear red hats on ceremonial occasions, save the Gelug-pa Order, who wear yellow hats.

SADDHARMA-PUNDARIKA: 'Lotus of the True Law'; one of the most important of the *Mahayana Sutras* dating from before the Christian era.

SAKYAMUNI: The Sage of the tribe of Sakya, the name given to the founder of Buddhism; a historical person, he lived from about 563 to 483 B.C. and is usually described as the Blessed One, or the Master.

SANGHA: The order of brotherhood of Buddhist monks; entrance into the order was achieved by shaving the head, donning the ascetic's robe, and accepting the precepts. Despite no central governing authority, the monastic rules of the *Vinaya Pitaka* kept a certain degree of uniformity within the *Sangha*.

SANGHAKAMMA: The collective voice of the Sangha. A kind of democratic council to preserve discipline and regulate the Sangha's collective affairs.

SAUTRANTIKA: A sect of *Hinayana* Buddhists believing that knowledge of the external world is based only on inference.

S(H) AKTI: Lit. Power or energy. A practice of Hindu Tantra used very differently in the Buddhist Tantra of Tibet. The power of the Hindu deities is shown in

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art as a female companion or 'power' in sexual union. In the Buddhist Tantra the sexual polarity is reversed, and the female represents Wisdom (Prajna), while the male is its expression in action.

SHAMANISM: The cult, found in many parts of Buddhist Asia and elsewhere, which centres round an intermediary whose psychic powers are so developed that he can link the ordinary daily world with the world of spirits. It has affinities with Bon.

SHINTO: In Japan known as Kami-no-Michi, the Way of the Gods. Form of ancestor and nature worship which is indigenous religion of Japan. Has its own style of architecture for numerous temples and shrines.

SIDDHARTHA: The personal name of Gautama, who became the Buddha. It means 'he whose aim is accomplished.'

SRAMANA: Practicer of the religious exertions (Sram = 'to exert'). An ascetic, a mendicant, generally referring to a member of a heterodox sect such as Buddhism or Jainism.

SRONG TSAN GAMPO: A great king of Tibet (630–698) and its first patron of learning. Introduced the Indian alphabet, and built a fort on the site of the present Potala. His two wives, being princesses of China and Nepal, were Buddhists. They converted the king to Buddhism and he in turn made Buddhism the religion of Tibet.

STUPA: A large dome-shaped structure originally serving as a burial mound, employed by the Buddhists as a site where relics of the Buddha were enshrined.

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SUKHAVATI-VYUHA: Ist or 2nd cent. A.D. *Mahayana* text propounding devotion to the Buddha Amitabha and describing the celestial 'bliss land' (*sukhavati*) over which he presides.

TANJUR (Tib.): 'Translation of Treatises'. The second part of the Tibetan Buddhist Canon, the first being the Kanjur. The collection contains 225 volumes of works by Indian masters, being partly commentaries on the Sutras and partly on the Tantras.

TANKHA: Religious painting on cloth.

TANTRA; The Tantras are writings dating from the sixth century A.D in India. There are now two types, Hindu and Buddhist. Both are systems of meditation with the use of ritual, highly cryptic in form, the meaning being handed down from Guru to Chela. Both symbolize the basic duality of manifestation in figures, in sculpture or in pictures, composed of some deity or aspect of Reality with a female partner locked in sexual embrace. In the Hindu Tantras these Saktis represent the female 'power' of the god, whereas in the Vajrayana or Buddhist tantras of Tibet the female represents Wisdom (Prajna), and the male is the active 'use' or commeditation involves the use of Mantras, Mudras and Yantras. To the Vajrayana belongs the conception of five Dhyani-Buddhas with their corresponding Dhyani-Bodhisattvas, aspects which appear in meditation (Dhyana) of the one primordial Adi-Buddha.

TANTRIC, TANTRISM: A pan-Indian phenomenon found in both Hindusim and Buddhism arising

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perhaps c. 6th cent. A.D. in cults and sects using elaborate and often unorthodox rituals in their worship. Elements of popular religions, magic, and sexual symbolism permeate tantric forms of Indian religions.

TARA: In Tibetan Dolma. The Tibetan Goddess of Mercy. The Wisdom of Avalokiteshvara (Tib.Chenresi) who manifests in the Dalai Lama. When king Stron-tsan-Gampo married two Buddhist wives from China and Nepal in the seventh century they converted him to Buddhism and Tibet became a Buddhist country. The two Queens were thenceforth regarded as the White Tara and the Green Tara respectively.

TARA: 'Saviouress'; a wife of a Buddha or a Bodhisattva, popular in *Vajrayana* Buddhism and representing the aspect of potency—especially sexual potency— which if participated in aids salvation.

TATHAGATA: A title of the Buddha, used by his followers, and also by himself when speaking of himself.

TATHAGATAGARBHA. 'Womb of the *tathagata*' (i.e.., the Buddha):a concept of *Yogacara* philosophy signifying the Buddha-nature inherent in all sentient beings.

THERAVADA: 'Believers in the teaching of the Elders'; a term synonymous with *Sthaviravada*, describing the Buddhism of the Pali canon,

TORANA: Door opening in the balustrade surrounding a stupa.

TRIBHANGA: Triple flexion of the body, frequent in standing figures in Indian art.

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TRIRATNA: A Buddhist trident emblem, representing the three jewels: the Buddha, the Law, the Order.

VAIROCANA: In Tibetan Buddhism the Dhyani-Buddha of the centre. The central Sun, personifying the Dharma-Dhatu or supreme Wisdom. Being at the centre he is viewed variously in various Schools.

VAJRA: A thunderbolt. 'It is made up of two similar limbs, each having three claws resembling the claws of birds, and both its parts are connected together by the handle in the middle'.

VAJRAPANI: One of the Dhyani- Bodhisattvas. Wielder of the Vajra, or Diamond Sceptre. The Tibetan name for the Indian God, Indra.

VAJRAYANA: 'Vehicle of the Thunderbolt'; the third great sect of Buddhism arising perhaps in the 6th cent. A.D. involving tantric practices and rituals through which man comes to realize his own 'diamond nature' or true essential nature which was free.

VIHARA: Residential hall for monks; monastery.

YAKSHA: Semi-divine being, male.

YAKSHI: Semi-divine being, female.

YELLOW HATS: Members of the Gelug-pa Order of Tibetan Buddhism. On special occasions members of this Order, founded in the fourteenth century by Tsong-kha-pa, wear yellow hats as distinct from the red hats worn by other sects.

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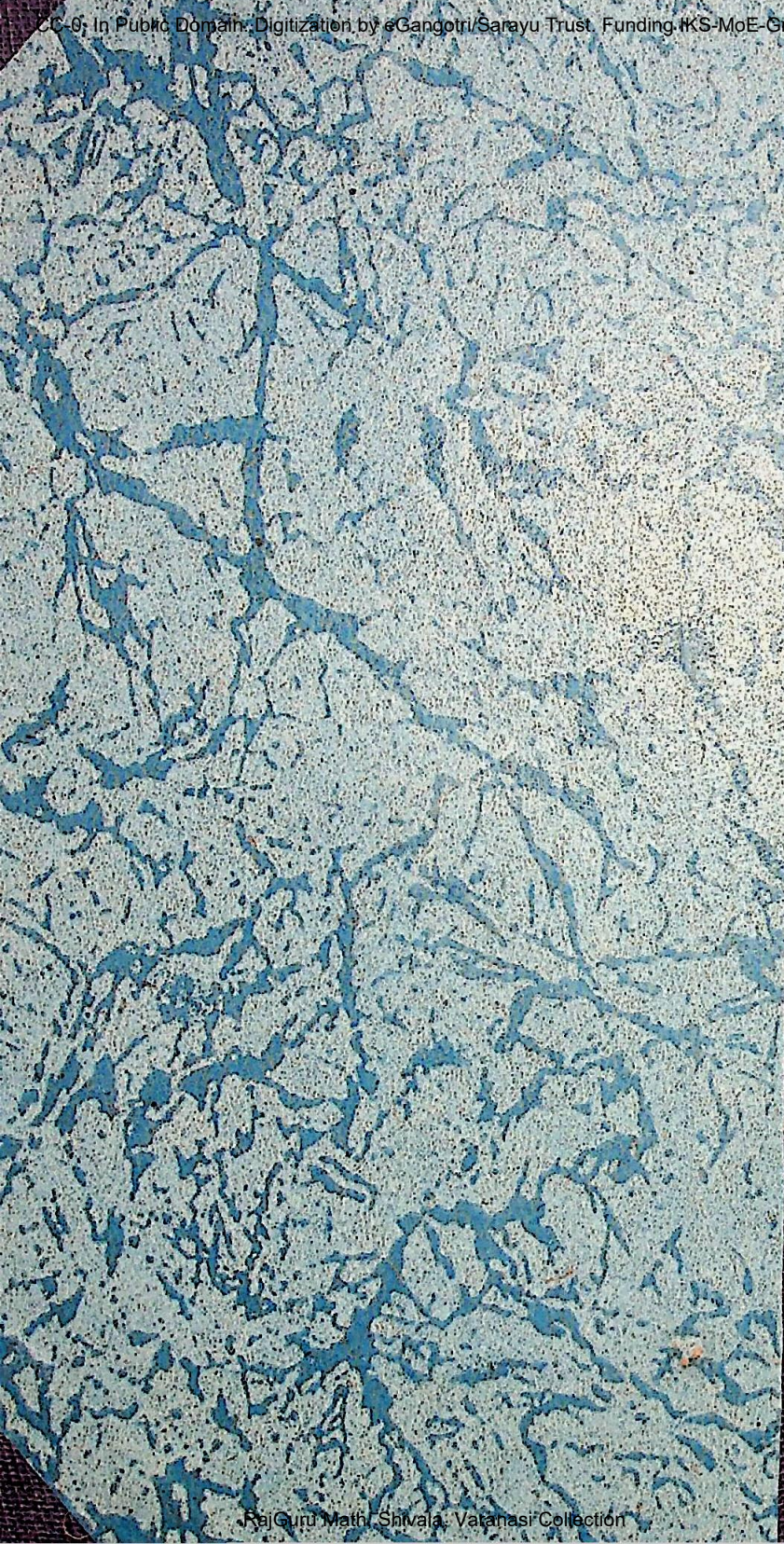

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